

॥ ॐ ॥

# RIG VEDA

## VOLUME VI

*(Corresponds to 87 volumes)*

---

*Mantra in Sanskrit*

*with English Translation and Transliteration*

---



GOVERNMENT PUBLICATION DIVISION

*Printed by*

*The Central Press, Government of India*

*Delhi, India*

# RIG VEDA

(Volume VI)

ऋग्वेद

षष्ठः भागः

# RIG VEDA

## Volume VI

[Book VI, Hymns 1-75]

# ऋग्वेद

षष्ठः भागः

[षष्ठं मण्डलम्, सूक्तानि 1-75]

Translated by

**Swami Satya Prakash Saraswati**

and

**Satyakam Vidyalkar**

**DAV Publication Division**

**Delhi-110034**

# ऋग्वेद संहिता

---

ṚGVEDA SAMHITA



# ऋग्वेद संहिता

## षष्ठं मण्डलम्

( १ ) प्रथमं सूक्तम्

( १-१३ ) प्रणोतमचेन्म्याग्यं सुवत्स्य वाहेम्यन्वो भग्नाय क्रविः । अग्निर्देवता । विष्णुष उच्यः ॥

॥१॥ त्वं ह्यग्निं प्रथमो मनोनाम्या धियो अमवो दस्म होता ।  
त्वं मीं वृषस्रकृणोर्दुर्गतिं महो विश्वस्मै सहसे सहर्ष्ये ॥१॥  
अथा होता न्यसीदौ यजीयानिळस्पद इषयुञ्जीद्व्यः सन् ।  
ते त्या नरः प्रथमं देवयस्मीं महो गये चितयन्तो अनु ग्मन् ॥२॥

1.

Tvám hy āgne prathamó manótāsyá dhiyó ábhavo  
dasma hótā | tvám sim vṛishann akrīnor dushtáritu sáho viś-  
vasmai sáhase sáhadhyai || 1 || ádhā hótā ny āsīdo yájiyan  
ilās padá isháyann ídyaḥ sán | tám tvā nárāḥ prathamān  
devayánto mahó rāyé citáyanto ánu gman || 2 ||

# ṚGVEDA SAMHITĀ

## BOOK SIX

---

1

O adorable, magnificent Lord of universe, verily, you are the foremost, swift as mind and invoker of the cosmic forces. You are the sole inspirer of the consequent actions, and bestower of wisdom. You give us strength, which none may resist and wherewith we overcome all evil forces. 1

Being invoker and inspirer of universal sacrifice, you are glorified by us, and accepting our offerings you are established at the loftiest seat of divine wisdom. So, the meditating aspirants from the very beginning turn their mind towards you for obtaining great wealth and wisdom. 2

वृतेव यन्तं बृहभिर्षमव्यैः स्वे गृधि जागृवांसो अनु ग्मन् ।  
 रुशन्तमग्निं दर्शनं बृहन्तं वपावन्तं विश्वहा दीदृवांसम् ॥३॥  
 पदे देवस्य नमसा व्यन्तः श्रवस्त्ववः श्रवं आपन्नमृक्तम् ।  
 नामानि चिदधिरे यज्ञियानि भद्रायी ते रणयन्त संदृष्टौ ॥४॥

vritéva

yántam bahúbhir vasavyais tvé rayīm jāgrivāṁso ānu  
 gman | rūśantam agnīm darśatām bṛihāntaṁ vapāvantaṁ  
 viśvāhā didivāṁsam || 3 || padām devasya nāmasā vyāntaḥ  
 śravasyāvaḥ śrava āpann amṛiktam | nāmāni cid dadhīre  
 yajñīyāni bhadrāyām te raṇayanta sām̐dṛiṣṭau || 4 ||

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयांसो जनानाम् ।  
 त्वं त्राता तरणे चेत्यो भूः पिता माता सद्मिन्मानुषाणाम् ॥५॥

tvām

vardhanti kṣhitāyaḥ pṛithivyām tvām rāya ubhāyāso jānā-  
 nām | tvāṁ trātā tarāṇe cétyo bhūḥ pitā mātā sādām in  
 mānushāṇām || 5 || ३९ ||

सुपयेंषुः स प्रियो विक्ष्वमिहोता मन्द्रो नि षसाद्वा यजीयात् ।  
 तं त्वा वयं दम आ दीदृवासुसुपं जुवाधो नमसा मदेम ॥६॥  
 तं त्वा वयं सुध्यो नव्यमग्ने सुन्नायवं इमहे देवयन्तः ।  
 त्वं विशो अनयो दीयानो दिवो अग्ने बृहता रोचनेन ॥७॥

saparyényaḥ śa priyó vikshv āgnír hótā mandró ní sha-  
 sādā yājīyān | tāṁ tvā vayāṁ dāma ā didivāṁsam ūpa jūu-  
 bādho nāmasā sadema || 6 || tāṁ tvā vayāṁ sudhyo nāvyaṁ  
 agne-sumnāyāva imahe devayāntaḥ | tvām viśo anayo dī-  
 dyāno divó agne bṛihatā rocanéna || 7 ||

Those persons follow you with rich offerings, O adorable Lord, to obtain wealth and wisdom who are spiritually awakened. O adorable, you are brilliant, evermore charming, assiduously active and glorified with mature dedications. 3

Men, aspiring for divine glory, obtain abundant untinted fame when they offer you reverential homage. They, verily, gain titles of reputations, and find delight in your auspicious presence. 4

Men exalt you greatly upon this earth when you bestow on them celestial and terrestrial riches of all kinds. You extricate us from evil, and as such, you are known as preserver and unfailing father and mother of mankind for all times. 5

Lord, who is adorable, affectionate, giver of gifts, bestower of bliss—is always with the mankind. So let us approach him and kindle his glory in our hearts and offer him praises with humility and respect. 6

O adorable Lord, we, the intelligent devotees, desirous of happiness, and aspiring for divinity, glorify you with respects. O Lord, may you with your exceeding lustre lead men to the heaven's exalted splendour. 7

वि॒शां क॒विं वि॒श्वप॑तिं श॒श्वती॑नां नि॒तो॒शनं॑ वृ॒षभं॑ च॒र्वण॑नाम् ।  
 प्र॒ती॒पणि॑मिप॒यन्तं॑ पा॒वकं॑ रा॒जन्त॑म॒ग्निं य॑ज॒न्तं र॑यि॒णाम् ॥८॥  
 सो॒ अ॒ग्न इ॒जे श॒श्वमे॑ च॒ मनो॑ यस्तु आ॒न॒र्त्त॑ सु॒मिधा॑ ह॒व्यदा॑तिम् ।  
 य आहु॑तिं परि वे॒दा नमो॑भिर्वि॒श्वेत्स॑ वा॒मा द॑ध॒ते त्वो॒तः ॥९॥

viśāṃ kavīm viśpa-  
 tim śaśvatīnāṃ nitōṣanam vṛishabbhāṃ carshanīnām | prēti-  
 shanīm ishāyantam pāvakāṃ rājantam agniṃ yajatām rayi-  
 nām || 8 || sō agna ije śasamē ca mārto yās ta ānaṭ samī-  
 dha havyādātim | yā āhutin pāri vēdā nāmobhir viśvēt sā  
 vāmā dadhate tvōtaḥ || 9 ||

अ॒स्मा उ॑ ते॒ महि॑ म॒हे वि॒धेम॒ नमो॑भि॒रग्ने॑ सु॒मिधो॑त ह॒व्येः ।  
 वे॒दा म॒नो म॒हसो॑ गी॒भिर्वि॒श्वे॒रा ते॑ भ॒द्रायी॑ सु॒म॒नो य॑तेम ॥१०॥

asmā u te māhi mahé vidhema  
 nāmobhir agne samīdhotā havyaīḥ | vēdī sūno sahaso gīr-  
 bhir ukthaīr ā te bhadrāyām sumataṁ yatema || 10 ||

आ यस्त॑नन्थ॒ गेद॑सी॒ वि भ॒सा श्रवो॑भिश्च श्र॒वस्य॑न्त॒रुवः॑ ।  
 वृ॒हद्वि॒र्वाजः॑ स्थ॒वि॒रि॒भि॒र॒स्मे रे॒वद्वि॒रग्ने॑ वि॒त॒रं वि॑ भा॒हि ॥११॥  
 नृ॒वद॑सो॒ मदु॑मि॒दं ह॒स्मे भृ॒रि॒ नो॒काय॑ न॒नया॑य प॒श्वः ।  
 पृ॒र्वी॒रि॒पो वृ॒हती॑र॒ग्रे अ॒घा अ॒स्मे भ॒द्रा सो॑श्च॒वसा॑नि॒ सन्तु॑ ॥१२॥  
 पु॒रु॒ण्य॒ग्ने पु॒रु॒धा त्वा॒या व॒सूनि॑ रा॒जन्तु॑मु॒ता ते॑ अ॒द्याम् ।  
 पु॒रु॒णि हि॒ त्वे पु॒रु॒वार॒ सन्त्य॑ग्ने॒ वसु॑ वि॒ध॒ते रा॒ज॒नि त्वे॑ ॥१३॥

ā yās  
 tatāntha rōdasi vī bhāsā śrāvobhiṣ ca śravasyās tārutraḥ |  
 bṛihādbhir vājai sthāvirebhir asme revādbhir agne vita-  
 rāṃ vī bhahi || 11 || nṛivād vaso sādām id dheby asme  
 bhūri tokāya tānayāya paśvāḥ | pūrvīr īsho bṛihatīr āre-  
 agha asme bhadrā sauśravasāni santu || 12 || purūṇy agne  
 purudhā tvāyā vāsūni rājan vasūtā te aśyām | purūṇi hī  
 tvē puruvāra sānty āgne vāsu vidhaté rājani tvē || 13 || ॐ ||



We glorify the Lord, the wisest amongst His ever-existing people, the destroyer of adversities, the bestower of all benefits on mankind, the moving inspirer, the provider of food, the resplendent, the purifier, and the one who is worshipped for riches. 8

O adorable Lord, the man who worships, praises, and offers homage to you with loving devotion as if with kindled fuel, and who commits himself with humility unto your favours, verily, is blessed with your protection and abundant wealth. 9

O adorable Lord, the source of strength, we offer our devotion to you with complete surrender, with reverence, hymns and oblations on the sacred place of worship. May we succeed in gaining your auspicious favours. 10

O refulgent, you have covered heaven and earth with splendour and glory. You are saviour of men, hence adored by devotional praises. May your everlasting glory shine on us with abundance of food, wealth and wisdom. 11

O Lord of affluence, bestow upon us, at all times, opulence conjoined with descendants, and (grant) abundance of cattle to our sons and grandsons. May we obtain needful and abundant nourishment, along with noble, untinted, and auspicious fame. 12

May I for my enrichment obtain many and various treasures through your love and grace, O effulgent Lord. O widely loved and worshipped Lord, infinite are the boons, aggregated in you, to be delivered to him who serves you. 13

( २ ) द्वितीयं सूत्रम्

( १-१ ) एकादशवर्ष्यास्य सूनस्य वाहस्यन्यो भगवान् ऋषिः । अग्निदेवता । ( १-२ ) प्रथमादिदशकां-  
मनुष्टुप्, ( १-१ ) एकादश्याश्च शङ्करि छन्दसी ॥

॥ १ ॥

त्वं हि क्षैतव्यशोऽग्ने मित्रो न पत्यसे ।  
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥ १ ॥

2.

Tvām hi kshāstavad yāsó 'gne mitró ná pátýase | tvām  
vicarshane śrávo váso puṣṭim ná pushyasi || 1 ||

त्वां हि प्मां चर्षणयो यज्ञेभिर्गीभिरीळते ।  
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥ २ ॥

सुजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धने ।  
यद्द स्य मानुषो जनः सुम्रायुर्जुह्वे अध्वरे ॥ ३ ॥

ऋध्वस्तं सुदानवे धिया मर्तैः शशमते ।  
ऊती ष वृहतो दिवो द्विषो अंहो न तरति ॥ ४ ॥

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत ।  
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥ ५ ॥

tvām hi  
shma carshanāyo yajñēbhir gīrbhīr īlate | tvām vājī yāty  
avṛikó rajastūr viśvācarshanīḥ || 2 || sajóshas tvā divó náro  
yajñāsyā ketúm indhate | yád dha syá mánusho jānaḥ su-  
mnāyūr juhvé adhvaré || 3 || řidhad yás te sudānave dhiyá  
mártah śasámate | ūtí shá bṛiható divó dvishó áňho ná ta-  
rati || 4 || samídhā yás ta āhutim nīṣitim mártyo náṣat | va-  
yāvantam sá pushyati ksháyam agne śatáyusham || 5 || १ ॥

O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment. 1

Men verily adore you with selfless acts and praises, the friendly sun, the sender of rain and the beholder of universe moves to your proximity. 2

Verily, men of one accord, serve you with noble deeds and with praises. As you are the emblem of all sacred works, the benevolent, enlightened devotee kindles your glory. All rational beings aspiring for bliss invoke you in their benign selfless works. 3

May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers come safe through the straits of enmity and sin. 4

The mortal, who approaches you with his intensive, enflamed dedication, enjoys the comforts of descendents from all sides and a prosperous life of a hundred years. 5



॥२॥

त्वेषस्ते धूम ऋष्वन्ति दिवि पशुकृ आर्तनः ।  
 सूरौ न हि द्युता त्वं कृपा पावक रोचसे ॥६॥  
 अथा हि विक्षीढ्योऽमि प्रियो नो अतिथिः ।  
 ग्म्यः पुरीव जूर्यः सूनूर्न त्रययाय्यः ॥७॥

tveshās te dhūmā ṛiṇvati divi shān chukrá ātataḥ | sūro  
 ná hí dyutā tvām kṛipā pāvaka rōcase || 6 || ādhā hí vikshv  
 īdyó 'si prīyó no átithih | ranvāḥ purīva jūryaḥ sūnūr ná  
 trayayāyyaḥ || 7 ||

कत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।  
 परिग्मेव स्वधा गयोऽत्यो न ह्यार्यः शिशुः ॥८॥  
 त्वं त्या चिदच्युताग्ने पशुर्न यवमे ।  
 धामां ह यत्ते अजर वना वृश्चन्ति शिक्कसः ॥९॥

वेषि ह्यध्वरीयतामग्ने होता दमे विशां ।  
 समृधौ विश्पते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥  
 अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमति रोदम्योः ।  
 विहि स्वस्तिमुभिति दिवो नृन्दिपो अंहोसि दुरिता तरेम ता तरेम तवावमा तरेम ॥११॥

krátvā hí drōṇe ajyāsó 'gne vājí ná kṛi-  
 tvyaḥ | párijmeva svadhā gáyó 'tyo ná hvāryāḥ śśuḥ || 8 ||  
 tvām tyā cid ācyutāgne paśūr ná yāvase | dhāmā ha yāt  
 te ajara vānā vṛiṣcānti śkvasaḥ || 9 || vēshi hy ādhvarīya-  
 tām āgne hótā dāme viśām | samṛdho viṣpate kṛiṇu ju-  
 shāsva havyām āngiraḥ || 10 || āchā no mitramaho deva de-  
 vān āgne vōcaḥ sumatīm rōdasyoh | vihi svastīm sukshtīm  
 divó nṛīn dvishó ānhānsi duritā tarema tā tarema távāvasā  
 tarema || 11 || ॥ १॥

O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns. 6

You must be glorified as a well-loved guest amongst the people. You are like an elder in a venerated city and to be cherished, for protection like a son. 7

O adorable Lord, you just like fire by attrition of wood. You are manifested in the physical world by your creation. You are vigorous as a horse and circumbiant like wind. You are dear like food and home and eager like a young courser that runs astray. 8

O supreme Lord, you, as fire from fuel, or like a grazing ox consume the apparently imperishable. And O eternal one, your mighty flames swallow the whole forest of universe. 9

O refulgent, the benefactor, the adorable Lord of the people, you enter as the ministrant priest into the home of those men who wish to perform noble deeds. You render them prosperous;—may you accept their homage. 10

O divine mighty adorable Lord, may you call hither the favour of Nature's bounties, extending from earth to heaven. May you bring wealth from heaven, so that men may dwell securely. May we overcome the malign oppressions of enemies, our iniquities and our difficulties. May we overcome them the sins of the past; may we overcome all of them through your help. 11

( ३ ) तृतीयं सूक्तम्

(१-८) अष्टव्याम्य सूक्तस्य वार्ष्ण्याम्यो भगदात्र कर्षः । अग्निदेवता । त्रिषुप उन्मः ॥

॥३॥

अग्ने स क्षेषदृता ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।  
 यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यर्जसा मर्तमंहः ॥१॥  
 ईजे यज्ञेभिः शशमे शमीभिर्ऋधद्वारायामये ददाश ।  
 एवा चन तं यशसामजुष्टिर्नाहो मर्तं नशते न प्रदेसिः ॥२॥  
 सूरौ न यस्य दृशतिररेषा भीमा यदेति शुचतस्त आ धीः ।  
 हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिदृष्यो वसतिर्वनेजाः ॥३॥

3.

Ágne sá ksheshad řitapá řitejá urú jyótir nařate deva-  
 yúřh te | yám tvám mitréṇa várunaḥ sajóřhā déva pási  
 tyájasā murtam áṇhaḥ || 1 || íjé yajñēbhiḥ řařamé řamibhir  
 řidhádvarāyāgnáye dadāřa | evā caná tam yařásām ájusřtir  
 náṇho murtam nařate ná prádriptiḥ || 2 || sūro ná yářya  
 dřiřatír arepá bhīmā yád éti řucatař ta á dhiḥ | héřhařva-  
 taḥ řurúdhó náyam aktóḥ kútrā cid ranvó vařatír vanejáḥ  
 || 3 ||

तिग्मं चिदेम महि वर्षो अस्य भग्दक्षो न यमसान आसा ।  
 विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षत ॥१॥  
 स इदस्तेव प्रति धादसिप्यञ्छिशीति तेजोऽयसो न धाराम् ।  
 चित्रघ्नजतिरृतियो अक्तोर्वेन पहा रघुपत्मजंहाः ॥२॥

tigmám cid éma máhi várpo asya bhásad ářva ná  
 yamasāná āřā | vijéhamānaḥ parařír ná jilvām drařír ná  
 drařayati dāru dhákřhāt || 4 || sá id ářteva práti dhād aři-  
 řhyāñ chřiřita téjó 'yaso ná dhārām | citrádhrařatir aratír  
 yó aktór vér ná druřhádva řaghupátmařaṇhāḥ || 5 || ॥

O adorable Lord, your devotee , the offerer of sacrifice, born of eternal truth, attains wide radiance from you and against all iniquities gets protection from you, strengthened by your divine light and spiritual bliss. 1

The one, who serves adorable Lord by performing beneficial acts with dedication, and offers homage, and completely surrenders his ego to the bounteous supreme Lord, such a mortal is never afflicted with the want of glory, nor do sin and false pride overwhelm his personality. 2

The fire-divine is spreading on all sides with awe-inspiring flames and characteristic sounds; her appearance is as faultless as that of the sun. The fire, the child of wood, the asylum of all, looks charmingly resplendent everywhere. 3

Sharp is his (fire-divine's) path, and his vast form shines like a horse champing fodder with his mouth, darting forth his tongue as it were a hatchet. He burns physical waste to ashes, like a smelter, who fuses metal. 4

He casts afar his flames as an archer and sharpens when about to dart his radiance; as a warrior he whets the edge of his iron weapons. He keeps moving along brilliant pathways, through the night, like a roosting bird of rapid pinion. 5

॥४॥

स ई रेभो न प्रति वस्त उस्ताः शोचिषां रासपीति मित्रमहाः ।  
 नक्तं य ईमरुषो यो दिवा नूनमर्त्यो अरुषो यो दिवा नृन् ॥६॥  
 दिवो न यस्य विधतो नवीनोदृषा रुक्ष ओषधीषु नूनोत् ।  
 घृणा न यो घर्जसा पत्न्या यज्ञा रोदसी वसुना दं सुपर्णी ॥७॥  
 धार्योभिर्वा यो युज्येभिरर्केर्विद्युन्न देविद्योत्त्वेभिः शुष्मैः ।  
 शर्धो वा यो मरुतां ततस्तं क्रभुर्न त्वेषो रमसानो अद्योत् ॥८॥

sá im rebhó na práti vasta usráh śociśhā rārapīti mi-  
 trāmahāh | náktam yá im arushó yó dívā nṛīm āmartyo  
 arushó yó dívā nṛīm || 6 || divó ná yásya vidható návinod  
 vṛishā rukshá śśhadbīshu nūnot | ghrīṇā ná yó dhrájasā  
 pātmanā yānn ā ródasī vásunā dām supātnī || 7 || dhāyobhir  
 vā yó yújyebhir arkaír vidyūn ná dauidyot svébhiḥ śūsh-  
 mair | śārdho vā yó marūtām tatástka rībhūr ná tveshó  
 rabhasānó adyant || 8 || 4 ||

( ४ ) अन्त्य मूलम्

(१-८) अष्टवर्णान्य मूलान्य वार्ष्णेयो भगवान् ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥५॥

यथा होतर्मनुषो देवताता युज्ञेभिः मृतो महसो यजासि ।  
 एवा नो अद्य समना समानानुज्ञन्म उज्ञतो यज्ञि देवान् ॥१॥  
 स नो विभावां चक्षणिर्न वस्तोरमित्रेन्द्रा रु वेद्यश्चनो धात् ।  
 विश्वायुयो अमृतो मर्त्येषूपभुङ्क्षतिधिर्जातवेदाः ॥२॥

4.

Yáthā hotar mānusho devātātā yajñébhiḥ sūno sabaso  
 yājāsi | evā no adyā samanā samānān uśānn agna uśató  
 yakshi devān || 1 || sá no vibhāvā čakshānir ná vāstor agnír  
 vandāru védyas cāno dhāt | viśvāyur yó amṛito mārtye-  
 śhūsharbhūd bhūd ātithir jātāvedāh || 2 ||

Like the adorable sun, he clothes himself with beams of morning, diffusing friendly light, and resounding along with his radiance. He is the one who is luminous by night, and who inspires men to their work by day. He is immortal and radiant, and as such, verily, inspires men by day. 6

Of whom, the mysterious voice in cosmos, as if of the sun, is heard when he scatters his glow amongst the plants. He is brilliant showerer of blessings, who, among manifested creation, moving with his glow, rushes forth to fill both the worlds—well-wedded earth and heaven—with divine treasure. 7

He goes with sacred rays, as if with self-harnessed, well-governed steeds, and shines like lightning with his own scorching flames. He, associated with cosmic vital principles, glows radiant and moves rapid as the wide-sunshine. 8

O adorable Lord, you are source of strength, and invoker of cosmic forces, in the same manner as a man offering homage by means of selfless deeds. May you willingly invoke for us the assenting Nature's bounties, regarding them as your equal. 1

May that adorable Lord, who, like the illuminator of the day, is resplendent and cognizable by all, grant us commendable food. He is dear as a guest, is the life of all and immortal among mortals. He is always awake at dawn and knows all that exists. 2



द्यावो न यस्य पनयन्त्यभ्वं भासांसि वस्ते सूर्यो न शुक्रः ।  
 वि य इनोत्यजरः पावकोऽश्रस्य चिच्छिन्नथत्पुर्व्याणि ॥३॥  
 वद्वा हि सूनो अस्यश्वासदा चक्रे अग्निर्जनुषाम्नान्नम् ।  
 स त्वं न ऊर्जसनु ऊर्जं धा राजेव जेरवृके क्षेप्यन्तः ॥४॥  
 नितिकि यो वारुणमन्नमस्ति वायुर्न राष्ट्रयत्येत्यकून् ।  
 तुर्याम यस्त आदिशामरातीरत्यो न हुतः पततः परिहुत ॥५॥

dyāvo ná yásya  
 panáyanty ábhvam bhāsānsi vaste sūryo ná sukrāḥ | ví yá  
 inóty ajarah pávakō 'śnasya cic chishnathat pūrvyāni || 3 ||  
 vadvā hí sūno ásy admasādvā cakré agnīr janúshājmān-  
 nam | sá tvām na ūrjasana ūrjam dhā rájēva jer avṛiké  
 ksheshy antāḥ || 4 || nītki yó vāraṇām ānnam ātti vāyūr  
 ná rāshṭry áty cty aktān | turyāma yās ta ādisām árātīr  
 átyo ná brútaḥ pátataḥ parihrút || 5 || ॥

॥३॥ आ सूर्यो न भानुमद्भिरर्केभ्यो ततन्थ रोदसी वि भासा ।  
 चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मन्नोश्निजो न दीर्यन् ॥६॥  
 त्वां हि मन्द्रतममर्कशोकेर्ववृमहे महि नः श्रोप्यन्ते ।  
 इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राघसा नृत्तमाः ॥७॥

ā sūryo ná bhānumadbhir arkaīr āgne tatānta ródasī  
 ví bhāsa | citró nayat pári tāmānsy aktāḥ śocishā pátmann  
 anśijó ná díyan || 6 || tvām hí mandratānam arkaśokaīr  
 vavṛināhe máhi naḥ śrōshy agne | índraṇ ná tvā sāvāsā  
 devatā vāyūm pṛiṇanti rādhasā nṛtāmāḥ || 7 ||

His worshippers celebrate His great deeds and appreciate them with wonder. Radiant as the sun, He clothes himself with lustre. He is exempt from decay and is purifier. He illumines all things and destroys the unsatiated desires. 3

Adorable Lord, the source of strength is to be praised when His glory is established in the sacred works. Since His manifestation, He grants habitation and food. He is giver of strength—a source vitality to us, He triumphs like a prince, so that foes may not trouble us in our unassailed dwellings. 4

He is the one, who whets his gloom-dispersing radiance, and accepts reverential homage, and as a Lord of vitality, He overcomes dark forces. May He prevail on them who resist His command, and may you, O Lord, with the swiftness of a horse, be the destroyer of the assailing adversaries. 5

O adorable Lord, you overspread our inner realms with enlightenment and refulgent radiance, like the sun with his lustrous rays on the heaven and earth. The wonderful Lord disperses the glooms of conscience like the adorned sun moving on his path, imbued with light. 6

We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine splendence is manifest in lightning and your strength in wind. 7



नृ नो अग्नेऽवृकेभिः स्वस्ति वेपि गयः पृथिभिः पर्प्यहः ।  
ता सुरिभ्यो गृणते रसि सुघ्नं मदेम शतहिमाः सुवीराः ॥८॥

nṛ nō agne  
'vrikēbhiḥ svastī vēshi rāyāḥ pathībhiḥ pārshy āñhah | tā  
sūribhyo gṛṇatē rāsi sunmām mādema śatāhimāḥ suvīrah  
॥ 8 ॥ ८ ॥

( १० ) पथमं मूलम्

( १-८ ) समवेत्याप्य मूलस्य वादस्यन्यो भगवान् ऋषिः । अग्निदेवता । विष्णु उच्यते ॥

॥ ९ ॥ हुवे वः मनुं सहसो युवानमद्रोघवांचं मतिभिर्यविष्ठम् ।  
य इन्वन्ति द्रविणानि प्रचेता विश्ववाराणि पुर्वारो अश्रुक् ॥१॥  
त्वे वस्मिन् पुर्वणीक होतर्दोषा वस्तोरेरिरे यज्ञियोसः ।  
शामेय विश्वा भुवनानि यस्मिन्त्सं सोमगानि दधिरे पावके ॥२॥

5.

Huvé vah sūnūm sāhaso yūvānam ādroghavācam matī-  
bhir yāvishtam | yā ūvati drāvināni prācētā viśvāvārāṇi  
puruvāro adhrūk ॥ 1 ॥ tvé vāsūni purvaṇīka hotar doṣhā  
vāstor érire yajñīyāsaḥ | kshāmeva viśvā bhūvanāni yāsmiṁ  
sām saubhagāni dadhiré pāvaké ॥ 2 ॥

त्वं विश्व प्रदिवः सीद आसु कृत्वा रधीरभवो वार्याणाम् ।  
अत इनोपि विधुते चिकित्वो व्यानुपगजातवेदो वस्मिन् ॥३॥  
यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात् ।  
तमजरेमिष्टिषमिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वात् ॥४॥

tvām vikshū pradīvaḥ  
sīda āsū krātvā rathīr abhavo vāryāṇām | āta inoshī vi-  
dhaté cikitvo vy ānushág jātavedo vāsūni ॥ 3 ॥ yó nah sā-  
nutyo abhidāsad agne yó āntaro mitramaho vanushyāt |  
tām ajārebhir vṛṣhabhis tāva svaīs tāpā tapishtha tāpasā  
tāpasvān ॥ 4 ॥

May you quickly conduct us, O Lord, by unmolested paths, to riches and prosperity. Convey us beyond sin. Those delights which you give to your adorers, may you extend them to him, who glorifies you; and may we, living for a hundred winters, and blessed with excellent posterity, be happy. 8

## 5

I invoke you with hymns, O prime source of strength. You are youthful, ever-young, irreproachable God, full of wisdom, praised by all, merciful and devoid of malice, and the one who bestows prosperity to all. 1

O fire-divine of multi-blazing flames, the invoker, you are the one on whom all the performers of sacred acts repose their confidence night and day. These performers offer all good things to the sacrificial fire as Nature's bounties establish all living beings firmly on this earth. 2

O fire-divine, the cognizant of all that is born, you have been abiding since eternity among living people of the creation. You have ever been bestowing to them, by your design, all divine blessings, and have been continually granting treasures to those who have been constantly serving you. 3

O supreme resplendent Lord, mighty saviour of loyal devotees, may you, blazing with your radiance, consume him with your own imperishable flames, who, living in neighbourhood or secretly, desings to harm and assail us. 4

यस्ते यज्ञेन समिधा य उक्थैर्केभिः सूनो सहसो ददाशत् ।  
 स मर्त्येष्वसुत प्रचेता राया युष्मेन श्रवसा वि भाति ॥५॥  
 स तत्कृधीपितस्तूर्यमग्ने स्पृधो वाधस्व सहसा सहस्वान् ।  
 यच्छस्यसे शुभिरक्तो वचोभिस्तज्जुपस्व जरितुर्घोषि मन्म ॥६॥  
 अश्याम् तं काममग्ने तवोती अश्याम् रुयि रयिवः सुवीरम् ।  
 अश्याम् वाजमभि वाजयन्तोऽश्याम् युष्मजराजरं ते ॥७॥

yās te yajñēna samīdhā yā ukthair arkébbhiḥ  
 sūno sahaso dādāsat | sā mārtyeshv amṛita prācetā rāyā  
 dyumnēna śrāvasā vī bhāti || 5 || sā tāt kṛidhīshitās tūyam  
 agne sprīdho bādhasva sāhasā sāhasvān | yāc chasyāse dyū-  
 bhīr aktō vācobhis tāj jushasva jaritūr ghoṣhi māmna || 6 ||  
 aśyāma tām kāmam agne tāvotī aśyāma rayīm rayivah  
 suvīram | aśyāma vājam abhi vājāyanto 'śyāma dyumnām  
 ajarājāram te || 7 || १ ||

( ६ ) पष्ठं सूक्तम्

(१-७) सतयस्याम्य सूक्तस्य बाह्व्यत्यो भगवान् ऋषिः । अग्निर्देवता । विष्णुर् छन्दः ॥

॥८॥

प्र नव्यसा सहसः सूनुमच्छा यज्ञेन गातुमव इच्छमानः ।  
 वृश्चहन् कृष्णयामं रुशन्तं वीती होतारं दिव्यं जिगाति ॥१॥  
 स श्वितानस्तन्यतू रोचनस्था अजरेभिर्नानदक्षिर्विष्टः ।  
 यः पावकः पुरुतमः पुरुणि पृथून्यग्निरनुयाति भवन् ॥२॥  
 वि ते विष्वग्वातजृतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।  
 तुविम्रक्षासौ दिव्या नवग्वा वना वनन्ति धृपता रुजन्तः ॥३॥

6.

Prā nāvyaśā sāhasaḥ sūnūm āchā yajñēna gātūm āva  
 ichāmānaḥ | vṛiṣcādvanaṁ kṛiṣṇāyāmam rūṣantaṁ vītī hō-  
 tāraṁ divyāṁ jigāti || 1 || sā śvitānās tanyatū rocanasthā  
 ajārebhir nānadadbhir yāviśṭhaḥ | yāḥ pāvakāḥ purutāmaḥ  
 purūṇi prithūny agnīr anuyāti bhārvan || 2 || vī te vīshvag  
 vātajūtāso agne bhāmāsaḥ śuce śucayaḥ caranti | tuvimra-  
 kshāso divyā nāvagvā vānā vananti dhṛiṣhatā rujāntaḥ || 3 ||

O source of strength, immortal Lord, verily, the person who serves you with selfless and dedicated actions and sings your sacred hymns, shines out, among men. He becomes eminent in wisdom, and possesses splendid opulence and food. 5

O adorable Lord, may you quickly accomplish that for which we solicit you. May you with your might subdue our adversaries. May you be pleased when you are glorified with melodious sacred verses of the devotee and shine with radiance decked with brightness. 6

O adorable Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory, of which you are the sole possessor. 7

## 6

He (the devotee), who seeks furtherance and grace, proceeds to the proximity of the fire-divine, the prime source of strength, with his everfresh devotional songs, calling the divine ministrant to share the banquet of Lord of cosmic sacrificial acts. The fire-divine consumes the physical desires, just as ordinary fire consumes a forest. Bright and shining it moves forward leaving black traces (of burnt plants) on the path. 1

This cosmic fire-divine is white-hued, vociferous and dwells in firmament. He is eternal, ever-young and is loud-voiced. He is purifier, and assuming many forms proceeds feeding upon numerous and substantial forests. 2

O pure cosmic fire-divine, your bright flames impelled by vital elements spread wide in every direction, consuming all physical forms i. e. forests. Your ever-riding beams of radiance play upon the woods, boldly enveloping them in lustre. 3

ये ते शुक्रानः शुचयः शुचिष्मः क्षां वर्पन्ति विपितासो अश्वाः ।  
 अथ अस्ते उर्विया वि भानि यानयमानो अधि सानु पृश्नेः ॥४॥  
 अथ जिह्वा पापतीति प्र वृष्णो गोपयुधो नाशनिः सृजाना ।  
 गूरस्येव प्रमितिः क्षान्तिर्मेर्दुर्बुधोर्मो दयते वनानि ॥५॥

yé te śukrásaḥ śúcayaḥ śucishmaḥ kṣhām vāpanti vīshi-  
 tāso āśvāḥ | ādha bhramāsa ta urviyā vi bhāti yātāyamāno  
 ādhi sānu prīśneḥ || 4 || ādha jihvā pāpatīti prā vṛṣṇo go-  
 śhuyūdho nāśāniḥ sṛijānā | śūrasyeva prāsitiḥ kṣhātīr agnēr  
 durvārtur bhīmó dayate vānāni || 5 ||

आ भानुना पार्थिवानि जयन्ति महस्तोदस्य धृषता ततन्ध ।  
 स वाधस्त्वाप भया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्व ॥६॥  
 स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।  
 चन्द्रं रविं पुरुवीरं बृहन्तं चन्द्रं चन्द्राभिर्गुणते युवस्व ॥७॥

ā bhānúnā pāṛthivāni  
 jayānsi mahāsa todāsa dhrishatā tatantḥa | sā bādhasvāpa  
 bhayā sāhobhi sprīdho vanushyāt vanūśho ni jūrva || 6 ||  
 sā citra citrām citāyantam asmé citrakṣhatra citrātamaṁ  
 vayodbhām. | candrām rayīm puruvīram brihāntam cāndra  
 candrābhir grīnaté yuvasva || 7 || ॥

( ७ ) सप्तमं सूक्तम्

(१-७) सप्तमस्यास्य सूक्तस्य बार्हस्पत्यो मरदात्र ऋषिः । वैश्वानरोऽग्निदेवता । (१-५) प्रथमादिपञ्चमं  
 विष्णुः, (६-७) षष्ठीसप्तमयोश्च जगती छन्दसी ॥

॥९॥

मूर्धनं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।  
 कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

7.

Mūrdhānam divo aratīm pṛithivyā vaiśvānarām rita ā  
 jātam agnīm | kavīm samrājān ātithīm jānānām āsānn ā  
 pātram janayanta devāḥ || 1 ||

O resplendent fire-divine, when your pure and bright speedy rays like horses are loosened from their bound, they shear the many-tinted ground beneath them. Your flames, haunting about the high lands of earth, shine out far and wide and their rapidly moving flickers, mounting over earth's high ridges, blaze fiercely. 4

The flames of this mighty cosmic fire descend like the hurled thunderbolt of the powerful Lord of heaven. Its fierce flame has the energy of destroying all material forms. He, being irresistible and fearful, consumes all superficial material forms, as fire consumes the forests. 5

You over-spread on all the accessible places of the earth with light, energetic power and impelling force. May you drive away all perils with your conquering might and fighting out against our adversaries burn up those who harm us. 6

O splendrous divine fire, possessing splendid strength, the bestower of delight, may you grant to us, your loyal devotees praising you with delightful sacred hymns, the most wonderful life-giving treasures. O vast bright cosmic divine fire, may you confer on us great glory, supply nourishment and provide heroic progeny. 7

## 7

Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. 1



नाभिं यज्ञानां सदनं रथीणां महामाहावमुभि सं नवन्त ।  
 वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥  
 त्वहिप्रो जायते वाज्यमे त्वद्विरासो अभिमातिपाहः ।  
 वैश्वानर त्वमुष्मासु धेहि वसूनि राजन्त्स्पृहुयाय्याणि ॥३॥  
 त्वां विश्वे अमृतं जायमानं त्रिशुं न देवा अभि सं नवन्ते ।  
 तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदिः ॥४॥

nābhim yajñānām sádanam  
 rayīnām mahām āhāvām abhī sām navanta | vaiśvānarām  
 rathyām adhvarānām yajñāsya ketūm janayanta devāḥ || 2 ||  
 tvād vípro jāyate vājy āgne tvād vīrāso abhimātishāhaḥ |  
 vaiśvānara tvām asmāsu dhehi vāsūni rājan spṛihayāyyāni  
 || 3 || tvām víśve amṛita jāyamānam śīṣum ná devā abhī  
 sām navante | táva krátubhir amṛitatvām āyan vaiśvānara  
 yāt pitror ádīdeḥ || 4 ||

वैश्वानर तव तानि व्रतानि महान्यमे नकिरा दधर्ष ।  
 यज्ञायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्नाम् ॥५॥  
 वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।  
 तस्येदु विश्वा भुवनाधि मूर्धनि वया इव रुरुहुः सुप्त विस्तुहः ॥६॥  
 वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रञ्चना कविः ।  
 परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥७॥

vaiśvānara táva táni vratáni mahāny  
 agne nákir ā dadharsha | yāj jāyamānaḥ pitrór upástthé  
 'vindaḥ ketūm vayúneshv āhnām || 5 || vaiśvānarasya vími-  
 tāni cākshasā sánūni divó amṛitasya ketunā | tásyéd u  
 víśva bhúvanādhi mūrdhāni vayā iva ruruhuḥ saptā visrú-  
 haḥ || 6 || ví yo rājānsy ámimīta sukrátur vaiśvānaró ví divó  
 rocanā kavīḥ | pári yó víśvā bhúvanāni paprathé 'dabdhó  
 gopā amṛitasya rakshitā || 7 || ० ||

Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions. 2

From your blessings, O fire-divine, the universal leader, the wise devotee derives strength and wisdom and blessed by you, the heroes subdue evil tendencies. O sovereign ruler, bestow on us excellent treasures, worthy to be longed for. 3

O immortal universal leader, when manifested as if born infant, all cosmic forces glorify you. When you shine in the parental mid-space, these forces, the offsprings of cosmos gain immortality. 4

O universal leader, the fire-divine, when you spring forth in the bosom of parental cosmos and establish the banner of days on the paths of cosmic world, no one can ever resist your mighty ordinances. 5

The summits of the firmament are measured by the immortal radiance of universal leader, the fire-divine. The base of all regions is stationed upon his brow. The seven gliding streams spring forth from there like branches of a tree. 6

The all-wise, performer of sacred deeds, universal leader the fire-divine, is the prime cause of all luminaries of cosmos and of the inter-space in the mid-region. He spreads them throughout the universe. He is the irresistible guardian of all immortal elements. 7



( ८ ) भयं मृत्यु

(१-७) सतर्पस्यास्य मृतस्य यातेम्यन्तो भगदाव क्रपिः । वैश्वानरोऽग्निर्वेता । (१-८) वयमादि-  
वृचदयस्य तगती. (७) सतस्या क्रचथ विष्टुप उन्दसी ॥

॥ १ ॥

पृक्षस्य वृष्णो अरुपस्य नू सहः प्र नु वोचं विदथा जातवेदसः ।  
 वैश्वानराय मतिर्नव्यसी शुचिः सोम इव पवते चारुमये ॥१॥  
 स जायमानः परमे व्योमनि व्रतान्यग्निर्वेत्ता अरक्षत ।  
 व्यन्तरिक्षममिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

8.

Priksāśya vṛiṣṇo aruśāśya nū sāhaḥ prā nū vocam  
 vidāthā jātāvedasaḥ | vaiśvānarāya matir nāvyaśī śūciḥ  
 sōma iva pavate cārur agnāye || 1 || sā jāyamānaḥ paramē  
 vyomani vratāny agnir vratapā arakṣhata | vy āntārikṣham  
 amimita sukrātur vaiśvānarō mahinā nākam aspṛiṣat || 2 ||

व्यस्तभ्नाद्रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोऽव्योतिषा तमः ।  
 वि चर्मणीव धिपणो अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥३॥  
 अपामुपस्थे महिषा अगृभ्णत् विशो राजानमुप तस्थुर्गमिम्यम् ।  
 आ दूतो अग्निमभरद्विवस्वतो वैश्वानरं मातरिश्वा परावतः ॥४॥  
 युगेयुगे विदुथ्यं गृणद्भयोऽग्ने रयिं यशसं धेहि नव्यसीम् ।  
 पव्येव राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥५॥

vy āstabhnād rōdasi mitrō ādhluto 'ntarvāvad akṛiṇoj jyō-  
 tishā tāmaḥ | vī cārmanīva dhiṣṇāno avartayad vaiśvānarō  
 vīsvam adhatta vṛiṣṇyam || 3 || apām upāsthe mahiṣā  
 agriḥbhṇata. viśo rājānam ūpa tasthur ṛignīyam | ā dūtō  
 agnīm abharad vivāsvato vaiśvānarām mātariśvā parāvā-  
 taḥ || 4 || yugē-yuge vidathyam ṛiṇādbhyō 'gne rayīm ya-  
 śasam dhehi nāvyaśīm | pavyēva rājann aghāśaṁsam ajara  
 nicā nī vṛiṣca vanīnam nā tējasā || 5 ||

I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter. 1

That cosmic fire, who, as soon as manifest in the loftiest heaven, becomes the protector of our sacred rites. He protects the pious acts of men, and measures out the manifold firmament. On account of his grandeur and wonderful deeds, he, the universal leader, attains the highest glory in the cosmos. 2

This shining, wonderful, cosmic fire, the universal leader, upholds heaven and earth, also covers and conceals the darkness within his light. He spreads out the two bowls of universe like two skins. He comprehends all his creative energy in his task. 3

The mighty vital principles join him on the lap of vaporous firmament. Men acknowledge him as their adorable sovereign. The divine wind, the messenger of the cosmic forces brings divine fire the universal leader, from the distant sphere of the sun. 4

O glorious immortal, worthy of reverence, may you bestow riches and illustrious children upon such devotees, as continue singing your praises from age to age. May you strike the sinner with your sharp punitive justice, as lightning strikes down a tree. 5

अस्माकमग्ने मघवन्तु धारयानामि क्षत्रमजरं सुवीर्यम् ।  
 वयं जयेम इति न सहस्रिणं वैश्वानरं वाजमग्ने तवोतिभिः ॥६॥  
 अदध्वेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिपथस्य सुरीन् ।  
 रक्षां च नो ददुषां शर्धो अग्ने वैश्वानरं प्र च तारीः स्तवानः ॥७॥

asmākaṁ agne ma-  
 ghāvatsu dhārayānāmi kṣhatrām ajāraṁ suvīryam | vayāṁ  
 jayema śatīnaṁ sahasrīṇaṁ vaiśvānara vājam agne tāvotī-  
 bhiḥ || 6 || ādadhvebhis tāva gopābhir ishte 'smākaṁ pāhi  
 trishadhaṣṭha sūrīn | rākṣhā ca no daduṣhām śardho agne  
 vaiśvānara prā ca tāri stāvānaḥ || 7 || 10 ||

( ९ ) नवमं सूक्तम्

(१-७) सप्तमस्यास्य सूक्तस्य बाह्व्यत्यो भगदाग क्रविः ।

वैश्वानरोऽभिदेयता । मिष्टु छन्दः ॥

॥ ६ ॥

अहंश्च कृष्णमहरजुनं च वि वर्तते रजसी वेद्याभिः ।  
 वैश्वानरो जायमानो न राजावातिरुद्योतिषामिस्तमांसि ॥१॥  
 नाहं तन्तुं न वि जानाम्योतुं न यं वर्यन्ति समरेऽतमानाः ।  
 कस्य स्विपुत्र इह वक्तव्यानि पुरो वंदात्यवरेण पित्रा ॥२॥  
 स इत्तन्तुं स वि जानात्योतुं स वक्तवान्यृतुधा वंदाति ।  
 य इहं चिकेतदमृतस्य गोपा अवश्वरं पुरो अन्येन पश्यन् ॥३॥

9.

Áhas ca kṛṣhnám áhar árjunam ca ví vartete rájasi  
 vedyábbhiḥ | vaisvānaró jāyamāno ná rájāvātiraj jyótishāgnis  
 támānsi || 1 || náhāṁ tántum ná ví jānāmy ótum ná yām

váyanti sanaré 'tamānāḥ | kāsya svit putrá ihá váktvāni  
 paró vadāty ávareṇa pitrá || 2 || sá ít tántum sá ví jānāty  
 ótum sá váktvāny řituthá vadāti | yá im ciketad amṛta-  
 sya gopā avāṣ cāran paró anyēna páśyan || 3 ||

O the universal leader, the fire-divine, may you grant to our benevolent offerers, wealth and strength which is exempt from decay and which cannot be taken away. May we win for our strength, O fire divine, hundredfold and thousandfold ways through your grace. 6

O adorable divine Lord, present in all the three worlds, keep your grace effective with your irresistible guards. May you preserve the strength of us who offer homage. May you, when glorified by us, take us across evils and miseries. 7

## 9

The dark night and the bright day revolve alternate, affecting the world by their appreciable qualities. Universal leader, the cosmic fire, manifested like a prince, dispels darkness by His lustre. 1

I neither understand the threads of the warp, nor the threads of the woof, nor that cloth which, those, who are assiduous in united exertion, weave. No one knows of the source of the words that have been spoken by a father hither and are to be used by the son thither. 2

He verily understands both, the warp and woof, and in due time. He shall tell what should be told. He very much knows all about this. He is the protector of all that is eternal and immortal, and freely moves through hither and thither, above or below, with a constant eye on both of them. 3

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।  
 अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वाद् वर्धमानः ॥४॥  
 ध्रुवं ज्योतिर्निहितं दृश्ये कं मनो जविष्ठं पतयत्स्वन्तः ।  
 विश्वे देवाः समनसः सकेता एकं कर्तुमभि वि यन्ति साधु ॥५॥  
 वि मे कर्णा पतयतो वि चक्षुर्वीदं ज्योतिर्हृदय आहितं यत् ।  
 वि मे मनश्चरति दूरआधीः किं स्विहृष्यामि किमु नू मनिष्ये ॥६॥  
 विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवांसम् ।  
 वैश्वानरोऽवतुतये नोऽमर्त्योऽवतुतये नः ॥७॥

ayām hótā

prathamāḥ paśyate mām idāṁ jyōtir amṛitam mārtyeshu |  
 ayām sā jajñe dhruvā ā nīshatto 'martyas tanvā vārdhamā-  
 naḥ || 4 || dhruvām jyōtir nīhitam dṛiṣāye kām māno jāvi-  
 śṭham patáyatsv antāḥ | viśve devāḥ sámanasaḥ sáketā  
 ékaṁ krátum abhi ví yanti sādhu || 5 || ví me kárnā pata-  
 yato ví cakshur vídāṁ jyōtir hrīdaya āhitam yát | ví me  
 mānaṣ carati dūráādhiḥ kíṁ svid vakshyāmi kíṁ n nū ma-  
 niṣhye || 6 || viśve devā anamasyan bhiyānās tvām agne tá-  
 masi tathivānsam | vaiśvānarō 'vatūtiye nō 'martyo 'vatū-  
 tiye naḥ || 7 || ॥

( १० ) दशमं सूक्तम्

(१-७) सप्तर्षेयास्य सूक्तस्य बार्हस्पत्यो अग्राज ऋषिः । मर्मिर्वेत्ता । (१-६) प्रथमादित्य-  
 दयस्य विष्णुः, (७) सप्तम्या ऋषयश्च विपदा विपदा छन्दसी ॥

॥१२॥ पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।  
 पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

10.

Puro vo mandrām divyāni suvṛiktīm prayatī yajñé  
 agnīm adhvare dadhidhvam | purā ukthébhiḥ sā hi no vi-  
 bhāvá svadhvarā karati jātāvedāḥ || 1 ||

This Lord of the cosmic fire is the first offerer of cosmic offerings. Behold Him! He is the light immortal amongst mortals; He is immovable, all-pervading, immortal and ever-waxing in His body,—the manifested creation. 4

His steady light, swifter than mind, stationed among moving world, pointedly indicates the way to happiness. All the cosmic powers of one accord and of one intention, proceed unobstructed to the single purpose. 5

My ears are turned to hear Him, and my eyes to behold Him. The divine light, that is placed in my heart, is also eager to know him. My mind, the receptacle of distant objects, hastens towards Him. What shall I speak? How shall I comprehend Him? 6

All the cosmic forces, alarmed, adore you, O Lord of the cosmic fire, abiding in mysterious darkness. May the immortal adorable divine preserve us with His protection; afford us all His protection. 7

May you propitiate with praises and install this adorable, divine, infallible Lord at the place of all your progressive and uninterrupted sacred deeds. For He, the resplendent omniscient Lord makes us prosperous in our sacred endeavours. 1

तसु द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।  
 स्तोमं यमसे ममतेव शूषं घृतं न शुचि मृतयः पवन्ते ॥२॥  
 पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थेः ।  
 चित्राभिस्तमूतिभिश्चित्रशोचिर्ब्रजस्य साता गोमते दधाति ॥३॥

tām u dyumaḥ purv-  
 anika hotar āgne agnibhir mānusha idhānāḥ | stómam yám  
 asmai mamáteva śiśhām ghṛitām ná śúci matáyah pavante  
 || 2 || pīpāya sá śrávasā mārtyeshu yó agnáye dadāśa vípra  
 ukthāḥ | citrábhis tām ūtibhis citrásocir vrajásya sātá gó-  
 mato dadhāti || 3 ||

आ यः प्रो जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।  
 अध बहु चित्तम उर्म्यायास्तिरः शोचिषा ददशे पावकः ॥४॥  
 नू नैश्चित्रं पुह्वजाभिरुती अग्ने रयिं मघवद्भ्यश्च धेहि ।  
 ये राधसा श्रवसा चात्यन्यान्सुर्वीर्यैभिश्चाग्नि सन्ति जनां ॥५॥  
 इमं युज्ञं चनो धा अग्न उशन्यं ते आसानो जुहुते हविष्मान् ।  
 भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सातो ॥६॥

á yāḥ papraú jāyamāna urvī dūredṛśā  
 bhāsā kṛishṇādhwā | ādha bahú cit tām ūrmyāyās tirāḥ  
 śocīśha dadṛṣe pavakāḥ || 4 || nū naṣ citrām puruvājābhir  
 ūtī āgne rayīm maghāvadbhyaṣ ca dhehi | yé rādhasā śrá-  
 vasā cáty anyān suvīryebhiṣ cābhī sánti jānān || 5 || imām  
 yajñām cáno dhā agna uśán yām ta āsānó juhuté havish-  
 mān | bharádvājeshu dadhishe suvṛiktīm ávir vājasya gádh-  
 yasya sātāu || 6 ||



O adorable fire-divine with multi-blazing flames, radiant and showerer of blessings, may you, glorified at the fires enkindled, listen and bless your devotee who for self-advantage adores you with a loving heart, pure as sacred butter. 2

Amongst mortal men, only that wise devotee thrives in glory, who offers homage with hymns of praise to adorable Lord. The wonderfully radiant adorable Lord grants him marvellous protection and helps him to obtain wealth and a pasturage filled with herds of cattle. 3

At His manifestation, the cosmic fire-divine, the dark-pathed, fills up spacious heaven and earth with His widely visible splendour. And He Himself, the purifier, is now seen, dispersing the thick gloom of night with His radiance. 4

O adorable Lord, may you, with your mightiest aid, confer magnificent wealth on us and on our illustrious leaders, who stand pre-eminent, surpassing others in liberal gifts, in fame, and in virtues. 5

O adorable Lord, accept this homage with delight, which the worshipper, seated before you, is offering. May you accept melodious hymns of wise devotees; bless them so that they may obtain all sorts of nourishment. 6



वि द्वेषामीनुहि वृधयेळां मदेम शतहिमाः सुवीराः ॥७॥

vī dvéshānsīnuhī vardháyélām mādema  
satāhimāḥ suvīrāḥ ॥ 7 ॥ 12 ॥

( ११ ) एकादशं सूक्तम्

( १-६ ) पटुचम्यास्य सूक्तस्य वाहेमन्यो भगदात्र कपि । अग्निदेवता । विष्णु छन्दः ॥

॥७३॥ यजस्व होतरिपितो यजीयानमे वाधो मरुतां न प्रयुक्ति ।  
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्या ॥१॥  
त्वं होता मन्द्रतमो नो अध्रुगन्तद्वो विदथा मत्सेषु ।  
पावकया जुह्वासे वह्निरासामे यजस्व तन्वं तव स्वाम् ॥२॥  
धन्या चिदि त्वे धिपणा वपि प्र देवाञ्जन्म गृणते यजध्वे ।  
वेपिष्टो अङ्गिरसां यद्द विप्रो मधु च्छन्दो भनति रेभ इष्टो ॥३॥  
अदित्युतत्त्वपाको विभावामे यजस्व रोदसी उरूची ।  
आयु न यं नमसा शतहव्या अञ्जन्ति सुप्रयमं पञ्च जनाः ॥४॥

11

Yájasva hotar ishitó yájiyān ágne bádho marútām ná  
práyukti | á no mitrávarunā násatyā dyāvā hotráya pṛithivī  
vavṛityāḥ ॥ 1 ॥ tvām hótā mandrátamo no adhrúg antar  
devó vidáthā mártyeshu | pávakáyā juhvā váhnir āságne  
yájasva tanvām táva svām ॥ 2 ॥ dhányā cid dhí tvé dhi-  
shānā váshti prá devān jānma grīnaté yájadhyai | vépi-  
shtho āngirasām yád dha vípro mádhu chandó bhánati re-  
bhá ishṭau ॥ 3 ॥ ádityutat sv ápāko vibhávágne yájasva  
ródasī urūcí | āyúm ná yām námasā rātíhavyā añjánti su-  
prayásam páñca jánāḥ ॥ 4 ॥

May you scatter our adversaries, augment our abundant store of wealth and may we, blessed with brave youths of character, enjoy happiness for a hundred winters. 7

## 11

O adorable Lord, the invoker, the most reverential and granter of blessings, may you being revered by us invoke the foe-destroying cosmic vital principles to come in aid of our holy synods and bring the never failing cosmic light and bliss, and the forces of heaven and earth. 1

O adorable Lord, you are divine invoker of cosmic forces amid mortals, most praise-worthy, never harming and bearer of oblations. May you constantly perform cosmic sacrifice of this universe with your purifying flames born as if out of your mouth. 2

O adorable Lord, our heart-felt craving for wealth and wisdom impels us to praise you, because your manifested form inspires the worshipper to honour the cosmic powers. The pious sage, the most earnest adorer amongst the preceptors, the poet, sings the sweet melodious songs at the solemn service. 3

The brilliant, adorable Lord is mature in wisdom, and most resplendent. May you offer honour to the wide-spread heaven and earth. All the well-fed, five categories of people, bearing oblations, propitiate you with homage as if you were a mortal guest. 4

वृज्जे ह यत्नमसा वहिरभावर्यामि सुग्घृतवती सुवृक्तिः ।  
 अम्यक्षि सद्म सद्ने पृथिव्या अश्रायि यज्ञः सूर्यं न चक्षुः ॥५॥  
 दशस्या नः पुर्वणीक होतर्देवभिरग्ने अग्निभिरिधानः ।  
 रायः सुनो सहसो वावसाना अति स्रसेम वृजनं नाहः ॥६॥

vriñjé ha yán námasā barhír  
 agnāv áyāmi srúg ghṛitāvati suvṛiktīḥ | ámyakshi sádma  
 sádane prithivyá ásrāyi yajñáh sūrye ná cákshuḥ ॥ 5 ॥ da-  
 śasyá naḥ purvanika hotar devébhīr agne agnībhīr idhā-  
 nāḥ | rāyāḥ sūno sahaso vāvasāná áti srasema vrijānam  
 nāñbah ॥ 6 ॥ 13 ॥

( १२ ) दादशं सूक्तम्

(१-६) पदुचम्यास्य सूक्तस्य वाङ्मन्त्रो भगवान् कविः । अग्निदेवता । विष्णु छन्दः ॥

॥१५॥ मध्ये होता दुरोणे बर्हिषो राळमिस्तोदस्य रोदसी यजक्ष्ये ।  
 अयं स सूनुः सहस कृतावा दुरात्सूर्यो न शोचिषा ततान ॥१॥  
 आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्त्सर्वततिषु नु द्यौः ।  
 त्रिषधस्यस्ततुरुषो न जहो हव्या मघानि मानुषा यजक्ष्ये ॥२॥  
 तेजिष्ठा यस्यारतिर्वनिराद् तोदो अध्वन्न वृधसानो अद्यौत् ।  
 अद्रोघो न द्रविता चेतति तन्नमत्स्योऽवर्त्त ओषधीषु ॥३॥

12.

Mádhye hótā duroné barhísho ráḷ agnīs todásya ródasi  
 yájadhyai | ayám sá sūnúḥ sáhasa rītāvā dūrāt sūryo ná  
 śocíshā tatāna ॥ 1 ॥ á yásmīn tvé sv ápāke yajatra yá-  
 kshad rājan sarvátāteva nú dyaúḥ | trishadhásthas tatarú-  
 sho ná jáñho havyá maghāni mánushā yájadhyai ॥ 2 ॥  
 téjishthā yásyāratír vanerát todó ádhvan ná vṛidhasānó  
 adyaut | adroghó ná dravitá cetati tmánn ámartyo 'vartra  
 óshadhishu ॥ 3 ॥

When with reverence the grass of my worldly comforts is clipped to be dedicated as an oblation to the fire-divine and left, the well-trimmed ladle (of my soul), full of butter (of benevolence) then alone, the receptacle (the cosmic fire-altar) becomes complete on the surface of earth for the cosmic sacred rites—The sacrifice, verily, is related to the earth in the same way as eye to the sun. 5

O possessor of multiblazing flames, invoker of Nature's bounties, shining with brilliant radiance, bestow upon us riches; and may we, O source of strength, having overcome our adversaries envelop you with reverential homage. 6

## 12

The cosmic fire, the invoker of divine powers, the Lord of cosmic sacrifice, abides in the hearts of the institutor of the sacred works, who offers homage to heaven and earth. He is the source of strength, and the observer of truth. He over-spreads the world from afar, like the sun with light. 1

O most wise, adorable and resplendent cosmic fire, the worshipper offers homage to you at every sacred ceremony. May you, being present in all the three realms, move with the speed of the traverser of the sky, the sun, to convey the valuable oblations of men to the cosmic forces. 2

His pure and spreading radiance blazes in the forest, and shines with increasing intensity, like the sun on His celestial path. His glow rushes like the innoxious wind amongst the plants. Immortal and unimpeded, He lights up all things by His own lustre. 3

सास्माकेभिरेतरी न शुषेरमि एवे दम आ जातवेदाः ।  
 द्रुत्रो वन्वन् कृत्वा नार्वोस्तः पितेव जारयायि यज्ञे ॥४॥  
 अथ स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम् ।  
 सद्यो यः स्पन्दो विषितो धर्वीयानृणो न तायुरति धन्वा राट् ॥५॥  
 स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिर्धानः ।  
 वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

sāsmākebhīr etārī ná śūshaīr agnī śhṭave  
 dāma ā jātāvedāḥ | drvaṇno vanvān krātvā nārvośrah pi-  
 téva jārayāyi yajñāḥ || 4 || ādha smāsyā panayanti bhāso  
 vṛīthā yāt tākshad anuyāti pṛithvīm | sadyo yaḥ syandró  
 vīshlito dhāvīyān ṛiṇo ná tāyūr āti dhānvā rāṭ || 5 || sā tvām  
 no arvan nīdāyā vīśvebhīr agne agnībhīr idhānāḥ | vésbi  
 rāyó ví yāsi duchhúnā mādema śatāhimāḥ suvīrāḥ || 6 || 14 ||

( १३ ) प्रयोदशं सूक्तम्

(१-१) षड्वक्स्यास्य सूक्तस्य भार्गवस्यो मरदाय कृषिः । अग्निदेवता । मिद्रुम् उन्दः ॥

॥१५॥ त्वद्विष्वा सुमग् सौमग्नान्यग्ने वि यन्ति वनिनो न वृथाः ।  
 श्रुष्टी रयिर्वाजो वृत्रतूर्यो दिवो वृष्टिरीड्यो रीतिरुपाम् ॥१॥  
 त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दुस्सर्वर्चाः ।  
 अग्ने मित्रो न बृहत् ऋतस्यासि क्षत्ता वामस्य देव भूरैः ॥२॥

13.

'Tvād vīśvā subhaga saūbhagāny āgne ví yanti vanīno  
 ná vayāḥ | śrushṭī rayīr vājo vṛitratūrye divó vṛishṭīr īdyo  
 rītīr apām || 1 || tvām bhāgo na ā hí rātnam īshé párijmeva  
 kshayasi dasmāvarcāḥ | āgne mitró ná bṛihatā ṛitāsyaśi  
 kshattā vāmāsyā deva bhūreḥ || 2 ||

The cosmic fire, who knows all that exists, is propitiated in our dwellings by us and our friends like a steed for vigour. This fire feeds upon trees, and consumes forests, He fights with evil, like a champion. He is glorified by the praises in sacred ceremonies. 4

They glorify His glow in this world. When thinning the woods with ease, He spreads over the broad earth. He glides along unarrested, and rapid in movement, like a flying thief, He shines over the desert. 5

O quick-moving cosmic fire, kindled with all your fires, guard us from reproach. You bestow opulence and drive away adversaries. May we, along with descendents, brave and cultured, enjoy happiness through a hundred winters. 6

O auspicious adorable Lord, all beneficial works proceed from you like branches from the trunk of a tree. All benevolent wealth, including vigour in struggles against evils, and rain from sky, come through your blessings. Therefore, O sender of rains, you are glorified by all. 1

O divine adorable Lord, may you bestow upon us precious wealth. You are beautiful with your radiance, and swift like the circumambient wind. You, like the sun, are the upholder of eternal laws and giver of plentiful wealth. 2



स सत्पतिः शर्वसा हन्ति वृत्रमग्ने विप्रो वि पुणेर्मति वाजम् ।  
 यं त्वं प्रचेत ऋतजात राया सजोषा नप्रापां हिनोषि ॥३॥  
 यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मतो निशिति वेद्यानद् ।  
 विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ॥४॥  
 ता नृभ्य आ सौश्रवसा सुवीरामे सूनो सहसः पुष्यसे धाः ।  
 कृणोपि यच्छर्वसा भूरि पश्वो वयो वृकायारये जसुरये ॥५॥

sā sātpatiḥ śarvasā hanti  
 vṛitrām āgne vípro ví pañér bharti vājam | yām tvām pra-  
 ceta ṛitajāta rāyā sajóśhā nāptrāpām hinóshi || 3 || yás te  
 sūno sahaso gīrbhír ukthaír yajñáir máрто nísitim vedyá-  
 naṭ | víśvam sá deva práti vāram agne dhatté dhānyām  
 pátyate vasavyaiḥ || 4 || tá nṛibhya á sausravasá suvírāgne  
 sūno sahasaḥ pushyáse dhāḥ | kṛiṇóshi yác chāvasā bhúri  
 paśvo váyo vṛikāyāraye jásuraye || 5 ||

वृद्धा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।  
 विश्वाभिर्गीर्भिरभि पुर्तिमश्यां मदेम शतहिमाः सुवीराः ॥६॥

vadmā sūno sahaso  
 no víhāyā āgne tokām tánayam vājí no dāḥ | víśvābhír gīr-  
 bhír abhí pūrtīm asyām mādema śatāhīmāḥ suvírāḥ  
 || 6 || 15 ||

( १५ ) चतुर्विंशं सूक्तम्

(१-६) पशुचम्याम्य सूक्तम्य यातेम्यवो भगदाय क्रपिः । अग्निदेवता । (१-५) प्रयमादिपञ्चर्चा-  
 मनुष्य, (६) पशुवा क्रचश्च शकरी छन्द्सी ॥

॥१६॥

अग्ना यो मर्त्यां दुवो धियं जुजोष धीतिभिः ।  
 भसन्तु च प्र पुर्व्य इषं वुरीतावसे ॥१॥

14.

Agnā yó mārtyo dúvo dhíyam jujósha dhítibhiḥ | bhá-  
 san nú shá prá pūrvyā ísham vurítāvase || 1 ||

O adorable Lord, all-wise, the source of eternal truth, that man becomes the protector of the virtuous, and destroyer of his enemy by his strength, and that person alone crushes the might of evil forces with his wisdom, whom you, the consentient with the grandson of waters, inspire to achieve prosperity. 3

O adorable Lord, the source of strength, the person, who by praises, by prayers, and by selfless deeds, attracts your radiant fervour to his altar, enjoys all glory and prosperity, and abounds in precious treasures. 4

O source of strength, may you confer those abundant viands, excellent descendants, and those means of copious sustenance to devotee which you take away from a churlish and malignant adversary. 5

O adorable Lord, source of most powerful, may you be our councillor, and give us sons and grandsons, together with food. May I, by all my praises, obtain the fulfilment of my aspirations. May we, blessed with excellent descendants, enjoy happiness for a hundred winters. 6

May the person, who serves adorable Lord by devotion, worship, and praises, quickly become distinguished as the first amongst men, and acquire ample food for the support of his children. 1

अ॒ग्निरि॒द्धिं प्र॒चे॒ता अ॒ग्निर्वे॒धस्त॑म् ऋषिः ।  
 अ॒ग्निं हो॒ता॒रमी॒ळते॒ यु॒ज्ञेषु॑ मनु॒ष्यो वि॒शः ॥२॥  
 ना॒ना ह्य॒ग्नेऽव॑से स्पर्ध॒न्ते रा॒यो अ॒र्यः ।  
 तूर्वे॒न्तो दस्यु॑मा॒यवो॑ व्र॒तेः सी॒धन्तो॑ अव॒तम् ॥३॥

agnir id dhi  
 prācetā agnir vedhāstama ṛṣih | agnīm hōtāram ilate ya-  
 jñēṣhu mānuṣho viśah || 2 || nānā hy āgné 'vase spārdhante  
 rāyo aryāḥ | tūrvanto dāsyum āyāvo vrataiḥ sīkshanto  
 avratām || 3 ||

अ॒ग्निर॒प्सामृ॒तीष॑हं वी॒रं द॑दाति सत्प॒तिम् ।  
 यस्य॒ त्रस॑न्ति श॒वसः॒ संच॑क्षि श॒त्रवो॑ भि॒या ॥४॥  
 अ॒ग्निर्हि वि॒द्वाना॑ नि॒दो दे॒वो म॑र्त॒मुरु॑प्यति ।  
 स॒हाषा॒ यस्यावृ॑तो र॒यिर्वा॒जेऽप्यवृ॑तः ॥५॥  
 अच्छा॑ नो मि॒त्रम॑हो दे॒व दे॒वान॑मे॒ वोचः॑ सु॒म॒तिं रो॑द॒स्योः ।  
 वी॒हि स्व॒स्ति सु॒क्षि॒तिं दि॒वो नृ॒न्दि॒ष्यो अ॒हो॑सि दु॒रिता॑ तरे॒म॒ ता तरे॑म॒ तवा॑व॒सा तरे॑म ॥६॥

agnir apsām ṛitīṣāham vīram dadāti sātpa-  
 tim | yāsya trāsanti śāvasaḥ saṃcākṣhi śātravo bhiyā || 4 ||  
 agnir hi vidmānā nidó devó mārtaṃ uruśhyāti | sahāvā yā-  
 syāvrito rayir vājeshv āvritaḥ || 5 || āchā no mitramaho --  
 || 6 || 16 ||

Adorable Lord is most wise and cherisher of sacred works and a holy sage. Thoughtful people have been glorifying Him as the invoker of the cosmic forces to bless their selfless benevolent deeds. 2

Adorable Lord takes manifold treasures of disbelievers for the preservation of the worshippers. Faithful devotees triumph over wicked and unrighteous and humble him who does not abide by the prescribed conduct of life. 3

Adorable Lord bestows upon His worshippers such a descendant, who overcomes evil forces, protects virtuous, and at whose appearance, adversaries tremble through fear of his prowess. 4

The mighty, divine, and all-wise adorable Lord protects the pious devotee from reproach, and makes his path of glory and his wealth unrivalled. 5

O divine adorable Lord, revered as a friend, who abiding in heaven and earth, communicates our praises to the divines, conduct the offerer of adoration to domestic felicity, may we overcome our adversaries, our iniquities, our difficulties; may we overcome them by your protection. 6

( १० ) पञ्चदशं सूक्तम्

(१-१०) एकानविंशत्युपस्थास्य सूक्तस्य बार्हस्पत्यो भगद्वाज आदित्यसो वीतहन्त्यो वा ऋषिः ।

अग्निदेवताः ( १-२, ४-५, ७-९ ) प्रथमाद्वितीययोः क्रौञ्चोऽश्वत्थोऽपञ्चम्योः सप्तमीनवम्योऽथ

जगती, (३, १०) तृतीयापञ्चम्योः शकरी, (६) षष्ठ्या अतिशकरी, (१०-१४,

१६, १७) दशम्याद्विपञ्चानां षोडश्या एकानविंश्याथ त्रिदश, (१७) सप्तदश्या

अनुदश, (१८) अष्टादश्याथ वृहती उन्मांसि ॥

॥१॥

इमम् पु वो अतिथिमुपबुधं विश्वासां विशां पतिमृज्जसे गिरा ।

वीतीद्वियो जुनुपा कच्चिदा शुचिर्ग्योर्विचदत्ति गर्भो यदच्युतम् ॥१॥

मित्रं न यं सुप्रितं भृगवो दुधुर्वनस्पतावीढ्यमूर्ध्वशोचिषम् ।

स त्वं सुप्रीतो वीतहन्त्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥२॥

स त्वं दक्षस्यावृको वृधो भूर्यः परस्यान्तरस्य तरुषः ।

रायः सूनो सहसो मल्येष्वा छुदिर्यच्छ वीतहन्त्याय सप्रथो भरद्वाजाय सप्रथः ॥३॥

15.

Imám ū shú vo átithim usharbúdhām víśyāsām víśām  
 pátim riñjase girá | vétíd divó janúshā kác cid á sūcír  
 jyók cid atti garbho yád áeyutam || 1 || mitráṁ ná yám sú-  
 dhitam bhrígavo dadhúr vānaspátāv ídyaṁ ūrlhvāsoci-  
 sham | sá tvám súprīto vītáhavye adbhuta prásastibhír ma-  
 hayase divé-dive || 2 || sá tvám dākshasyāvṛikó vṛidhó bhūr  
 aryáh párasýāntarasya tárusháh | rāyáh sūno sahaso mār-  
 tyeshv á chardír yacha vītáhavyāya saprātho bharádvājāya  
 saprāthah || 3 ||

द्युतानं वो अतिथिं स्वर्णरमाग्निं होतारं मनुषः स्वध्वरम् ।

विप्रं न द्युक्षवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमृज्जसे ॥४॥

पावक्या यश्चितयन्त्या कृपा क्षमन्ब्रुरुच उषसो न भानुना ।

तूर्वन्न यामनेतशस्य नू रण आ यो घृणे न तत्तृषाणो अजरः ॥५॥

dyutānām vo átithim svārṇaram agním hó-  
 tāram mánushah svadhvarám | vípraṁ ná dyukshávacasam  
 suvṛiktibhir havyavāham aratím devám riñjase || 4 || páva-  
 káyā yás citáyantya kṛipá kshāman rurucá ushāso ná bhā-  
 nūná | tūrvan ná yāmann étasasya nú rāna á yó ghṛiṇé ná  
 tatrishāno ajaráh || 5 || 17 ||

May you O devotees, propitiate by praises the Lord, who is dear as a guest and whose glory wakes at the early dawn. He is the cherisher of all people. On all occasions, He comes as if from heaven and rests as an embryo (in wood). He remains embodiment of purity from eternity and instantly accepts the offerings presented to Him with reverence. 1

Spiritually enlightened sages regard this upward-flaming, adorable-divine, deposited in wood, as a friend. May He be pleased with dedicated offerer of oblations, who glorifies Him with praises every day. 2

You are unresisted, and benefactor of him who is skilled in sacred rites, and defender against his near or distant enemies. O ever-renowned Lord, may you grant wealth and a dwelling to selfless dedicated offerer of oblations, a bearer of spiritual enlightenment. 3

Propitiate with pious praises the radiant adorable fire-divine, who is your dear guest, the guide to heaven, and the invoker of Nature's bounties for the welfare of humanity. He, the divine, is the cherisher of noble deeds, the speaker of brilliant words like a learned sage, and the bearer of oblations. 4

Propitiate Him, the adorable Lord, who shines upon the earth with purifying and enlightening lustre, as the dawns shine with light; He is like a warrior, who, discomfiting His foes, quickly blazes forth in defence of virtuous instincts. He is satiated with food, and exempt from decay. 5



॥१॥ अ॒ग्निर्म॑ग्निं वः सु॒मिधा॑ दुवस्यत प्रि॒यंप्रि॑यं वो अति॒थिं गृ॑णीषणि ।  
 उप॑ वो गी॒र्भिर॑मृतै॒ विवा॑सत दे॒वां दे॒वेषु॑ वन॒ते हि वा॒र्यं दे॒वां दे॒वेषु॑ वन॒ते हि नो॑ दुवः ॥६॥  
 स॒मिद्ध॑म॒ग्निं सु॒मिधा॑ गिरा गृ॒णे शु॒चिं पा॒वकं॑ पु॒रो अ॒ध्वरे॑ ध्रुवम् ।  
 वि॒प्रं हो॒तारं॑ पु॒रुवारं॑ म॒द्रुहं॑ क॒विं सु॒भैरी॑म॒हे जा॒तवे॑दसम् ॥७॥  
 त्वां दू॒तम॑ग्ने अ॒मृतं॑ यु॒गेयु॑गे ह॒व्यवा॑हं दधि॒रे पा॒युमी॑ढ्यम् ।  
 दे॒वांस॑श्च म॒र्तांस॑श्च जा॒गृवि॑ वि॒भुं वि॒श॒पतिं॑ नम॒सा नि पे॑दिरे ॥८॥

agnīm-agnim vaḥ samīdhā duvasyata priyam-priyam vo  
 ātithim grīṇishāṇi | ūpa vo gīrbhīr amṛitaṁ vivāsata devā  
 devēshu vānate hi vāryam devā devēshu vānate hi no dū-  
 vaḥ || 6 || sāmiddham agnīm samīdhā girā grīṇe śucim pā-  
 vakām purō adhvare dhruvām | vipraṁ hōtāram puruvā-  
 ram adrūhaṁ kavīm sumnaīr īmahe jātavedasam || 7 || tvām  
 dūtām agne amṛitaṁ yugē-yuge havyavāhaṁ dadhire pā-  
 yūm īdyam | devāsaḥ ca mārtaṣaḥ ca jāgrivim vibhūm viś-  
 pātim nāmasā nī shedire || 8 ||

वि॒मूर्ष॑न्नम उ॒भयौ॑ अनु व्र॒ता दू॒तो दे॒वानां॑ रज॒सी सं॒मी॒यसे ।  
 य॒तै धी॑तिं सु॒म॒तिमा॑वृ॒णीम॒हेऽध॑ स्मा न॒स्त्रिव॑रु॒च्यः शि॒वो भ॑व ॥९॥  
 तं सु॒प्र॒तीकं॑ सु॒दृ॒शं स्व॒श्चम॑वि॒द्वांसो॑ वि॒दुष्टं॑ स॒पेम ।  
 स य॑क्ष॒द्विश्वा॑ व॒युना॑नि वि॒द्वान्प्र ह॒व्यम॑मि॒र॒मृतै॑षु वो॒चत॑ ॥१०॥

vibhīṣhann agna ubhāyāñ  
 ānu vrata dūtō devānām rājasi sām iyase | yāt te dhītīm  
 sumatīm āvṛiṇīmāhé 'dha smā nas trivārūthaḥ śivō bhava  
 || 9 || tām supratīkaṁ sudṛśam svāncam āvidvāṇso vidū-  
 śhāram sapema | sā yakshad viśvā vayūnāni vidvān prā  
 havyām agnīr amṛiteṣhu vocat || 10 || 18 ||

May you worship repeatedly the adorable Lord with dedication. He is ever your dear friend, and dear as guest. May you glorify with hymns the immortal Lord, for He is most divine among divine, and accepts our homage with love. 6

We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, He is benevolent, omniscient and full of wisdom. 7

O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, as the fire is placed on a sacred altar. 8

O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your regard, and gracious care, O guardian of the three regions, may you be auspicious to us. 9

We of little wisdom adore you, the most wise fire-divine, the well-formed, the well-looking, and the graceful-moving. May the Lord, who knows all things that are to be known, offer the cosmic sacrifice. May we announce the oblation to the immortals. 10

॥११॥

तमग्ने पास्युत तं पिपर्षि यस्तु आनद्धव्ये शूर धीतिम् ।  
 यज्ञस्य वा निशितिं वोदिति वा तमितृष्णासि शर्वसोत राया ॥११॥  
 त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।  
 सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रुयिः स्पृहयास्यः सहस्री ॥१२॥  
 अग्निर्होता गृहर्पतिः स राजा विश्वा वेदु जनिमा जातवेदाः ।  
 देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजनामृतावा ॥१३॥

tām agne pāsy utā tām piparshi yās ta ānaḥ kavāye  
 sūra dhitīm | yajñāsya vā nīṣitīm vōditīm vā tām it prīṇa-  
 ksbi śāvasotā rāyā ॥ 11 ॥ tvām agne vanushyātó ní pāhi  
 tvām u naḥ sahasāvanm avadyāt | sám tvā dhvasmanvād  
 abhy etu pāthah sám rayí spṛihayāyyah sahasrí ॥ 12 ॥  
 agnir hótā grīhāpatih sá rājā víśvā veda jānimā jātāve-  
 dah | devānām utā yó mārtyānām yājishthah sá prā yaja-  
 tām ritāvā ॥ 13 ॥

अग्ने यदुद्य विशो अध्वरस्य होतुः पार्वकशोचे वेष्टुं हि यज्वा ।  
 ऋता यजासि महिना वि यद्बृहव्या वह यविष्ठु या ते अद्य ॥१४॥

agne yād adyā viśo adhvarasya hotaḥ pā-  
 vakaśoce vesh tvām hí yājvā | ritā yajāsi mahinā ví yād  
 bhūr havyā vaha yavishṭha yā te adyā ॥ 14 ॥

You cherish and protect that man who offers worship to you, O radiant and farseeing Lord. You endow him with strength and riches, who initiates and accomplishes selfless noble works. 11

O mighty Lord, may you guard us from the malignant, and preserve us from the wicked. O victorious, may our offerings reach you free from dishonour and may desirable riches reach us by thousands. 12

Our adorable Lord is the invoker of Nature's bounties, protector of homes, and a sovereign ruler. He knows all that is; He knows all that exists. He is the most assiduous performer of benevolent acts amongst mortals and divines.

May He, who is truth-incarnate, constantly perform the divine cosmic sacrifice. 13

O adorable Lord, minister of the sacrifice, bright with purifying lustre, may you approve of that worship, which is being celebrated by the institutor of the holy ceremonies. Verily, you are the doer of cosmic sacrifice. Therefore, may you inspire divine powers; and since by your greatness you are all-pervading, O ever-young, accept the offerings presented to you today. 14

अभि प्रयांसि सुधितानि हि ख्यो नि त्वा दधीत रोदसी यजथ्ये ।  
अवा नो मघवन्वाजंसातावमे विश्वानि दुरिता तरेम ता तरेम तवावसा तरेम ॥१५॥

॥१५॥

अमे विश्वेभिः स्वनीक देवेरुणीवन्तं प्रथमः सीदु योनिम् ।  
कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥  
इमम् त्वमथर्ववदुमि मन्थन्ति वेधमः । यमं ह्यन्तर्मानयन्तमूर् इयाव्याभ्यः ॥१७॥

abhi prayānsi

sūdhitāni hī khyó ní tvā dadhīta ródasī yájadhyai | ávā  
no maghavan vájasātāv ágne víśvāni duritā tarema tá ta-  
rema távávasā tarema || 15 || 19 ||

ágne víśvebhiḥ svanīka devaír ūṇāvantam prathamāḥ  
sīda yónim | kulāyīnam ghṛitāvantam savitré yājñām naya  
yájamānāya sādhu || 16 || imām u tyāni atharvavád agnīm  
manthanti vedhāsah | yām aṅkūyāntam ānayann āmūram  
syāvyābhyah || 17 ||

जनिष्व देववीतये सर्वताता स्वस्तये ।  
आ देवान्वक्ष्यमृतौ कृतावृधो यज्ञं देवेर्षु पिस्पृशः ॥१८॥  
वयमु त्वा गृहपते जनानाममे अकर्म समिधा बृहन्तम् ।  
अस्थुरि नो गार्हपत्यानि सन्तु तिग्मेन नुस्तेजसा सं शिशधि ॥१९॥

jānishvā devāvītaye sarvātātā svastāye |  
ā devān vakshy amṛitāni ṛitāvṛidho yājñām devēshu piṣṇi-  
ṣah || 18 || vayām u tvā gṛihapate janānām āgne ākarma  
samīdhā bṛihāntam | asthūrī no gārhapatyāni santu tigména  
nas téjasā sām ṣiṣādhi || 19 || 20 ||

O bounteous Lord, may you inspect and bless the sacrificial viands duly deposited upon the altar of our noble deeds. Heaven and earth invoke you to perform cosmic sacrifice. O opulent Lord, protect us in struggles, whereby we may pass safe over all evils; and may we pass over those of a prior existence and trouble us. May we overcome them through your protection. 15

O adorable Lord, shining with your own splendour, may you enshrine the nest—like soft heart of man, bedewed with devotion, upon the altar lined with wool, a nest of perfumes and suffused with butter, and rightly convey to Nature's bounties the devotion of the institutor of the ceremony; —of the presenter of homage. 16

The holy devotees make efforts to re-establish firmly the glory of Lord and remove the glooms of ignorance. This faith is often shaken badly, but not lost altogether. 17

O adorable Lord, may your glorious faith be enshrined at our sacred works for the welfare of devotees. May you bring hither the immortal divine powers, the augmenters of the ceremonies. May the benefits of our fire ritual reach the environmental Nature's bounties. 18

O adorable Lord, the guardian of our family, we, amongst men, promote your glory with ever-increasing dedication. May our domestic fires be supplied with all that is essential, may you enliven us with brilliant radiance. 19



( १६ ) षोडशं सूक्तम्

(१-४८) अष्टचत्वारिंशद्वचस्यास्य सूक्तस्य वार्हस्पत्यो मरुदाश्च ऋषिः । अग्निर्देवता । (१, ६) प्रथमापञ्चमोऽस्योर्वर्चमाना,

(२-५, ७-२६, २८-४५) द्वितीयादिषतसृणां सप्तम्यादिविशतेष्टाविंश्याद्यष्टदशानाञ्च गायत्री,

(२७, ४७-४८) सप्तविंश्याः सप्तचत्वारिंशद्वचत्वारिंशयोश्चानुष्टुप्, (४६) षट्चत्वारिंश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२१॥

त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवोर्भर्मानुषे जने ॥१॥  
 स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः । आ देवान्वक्षि यक्षि च ॥२॥  
 वेत्था हि वेधो अध्वनः पृथक् देवाञ्जसा । अग्ने यज्ञेषु सुक्रतो ॥३॥  
 त्वामीळि अर्धं द्विता भरतो वाजिभिः शुनम् । ईजे यज्ञेषु यज्ञियम् ॥४॥  
 त्वमिमा वार्या पुरु दिवोदासाय सुन्वते । भरद्वाजाय दाशुषे ॥५॥

16.

Tvām agne yajñānām hótā vīśveshām hitāh | devēbhir  
 mānushe jāne || 1 || sá no mandrábhir adhvare jīhvābhir  
 yajā mahāh | ā devān vakshi yākshi ca || 2 || vēthā hí ve-  
 dho ádhvanah pathās ca devāñjasā | āgne yajñēshu sukrato  
 || 3 || tvām ile ádha dvitā bharatō vājibhiḥ ṣunām | āje ya-  
 jñēshu yajniyam || 4 || tvām imā vāryā purú divodāsāya  
 sunvatē | bharadvāja ya dāsúshe || 5 || २१ ||

॥२२॥

त्वं दूतो अमर्त्य आ वह्ना देव्यं जनम् । शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥  
 त्वमग्ने स्वाध्वोऽसौ मर्तीसो देववीतये । यज्ञेषु देवमीळते ॥७॥  
 तव प्र यक्षि संदशमुत कर्तुं सुदानवः । विश्वे जुषन्त कामिनः ॥८॥

tvām dūtō amartya ā vahā dāvyam jānam | śṛiṇvān  
 viprasya suṣṭatīm || 6 || tvām agne svādhvō mārtyāso devā  
 vītaye | yajñēshu devām ilate || 7 || tāva prā yakshi samdrī-  
 sam utā krātum sudānavah | vīśve juṣhanta kāmīnah || 8 ||

O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind. 1

So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions. 2

O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed. 3

The nourisher, the household head, has been joyfully praising you for your two-fold functions (creative and sustaining) and has been worshipping you, O adorable, with sacrifices. 4

As you confer many of such blessings upon the servants of people, whilst they present libations, so now may you grant them the same to the actual offerer, the sustainer of the family with food and wealth. 5

O immortal messenger, may you bring hither the enlightened people, on hearing the adoration of the wise. 6

O adorable Lord, whilst engaged in noble deeds, the mortals of pious thoughts invoke you for the satisfaction of the enlightened ones. 7

O Lord, those who are liberal givers, and well-wishers of all, enjoy your splendour and perform the selfless deeds. May you bless them. 8

त्वं होता मनुहितो वह्निरासा विदुष्टरः । अग्ने यक्षि दिवो विशः ॥९॥  
अम् आ याहि वीतयं गृणानो हव्यदातये । निहोता सत्सि बर्हिषि ॥१०॥

tvām hótā mánurhito váhnir āsā vidúshṭarah | āgne yákshi  
divó víśah ॥ 9 ॥ ágna ā yāhi vītaye grīṇāno havyádātaye |  
ní hótā satsi barhíshi ॥ 10 ॥ 22 ॥

॥२३॥ तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ ॥११॥  
स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥  
त्वामग्ने पुष्करादध्यथर्वा निरमन्थन । मूर्ध्नो विश्वस्य वाघतः ॥१३॥  
तस्य त्वा दध्यङ्गिः पुत्र ईधे अथर्वणः । बृत्रहणं पुरन्दरम् ॥१४॥  
तस्य त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनुञ्जयं रणे रणे ॥१५॥

tām tvā samídbhir aṅgiro ghṛiténa vardhayāmasi | bṛi-  
hác chocā yavishṭhya ॥ 11 ॥ sá naḥ pṛithú śraváyyam áchā  
deva vivāsasi | bṛihád agne suvīryam ॥ 12 ॥ tvām agne púsh-  
karād ádhy átharvā nír amantuata | mūrdhnó víśvasya  
vāghátah ॥ 13 ॥ tām u tvā dadhyāññ ríshih putrá idhe  
átharvanah | vṛitrahāṇam puramdarām ॥ 14 ॥ tām u tvā pā-  
thyó vṛishā sám idhe dasyuhántamam | dhanamjayām raṇe  
-raṇe ॥ 15 ॥ 23 ॥

O adorable Lord, ever a help to people, the bearer of offerings to Nature's bounties, as if by your own mouth, the most wise and the liberal giver, may you cherish the godly people by your blessings. 9

Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver. 10

O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord. 11

O adorable Lord, verily bestow upon us extensive, respectful and great heroic vigour. 12

O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe. 13

The thoughtful seers, and the resolute discoverers kindle your glory, O fire-divine, the destroyer of the formidable evils. 14

The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. 15

॥२४॥

एह्य पु ब्रवाणि तेऽम इत्येतरा गिरः । एभिर्वर्धासु ब्रह्मभिः ॥१६॥  
 यत्र कं च ते मनो दक्षं दधसु उत्तरम् । तत्रा सर्वः कृणवसे ॥१७॥  
 नहि ते पुर्तमक्षिपद्ब्रवन्नेमानां वसो । अथ दुर्वो वनवसे ॥१८॥  
 आग्निरेगामि भारतो घृत्रहा पुरुचेतनः । दिवौदासस्य सत्पतिः ॥१९॥

éhy ū shú brávāni té 'gna itthétarā girah | ebhír var-  
 dhāsa indubhiḥ || 16 || yātra kvā ca te māno dāksham da-  
 dhasa úttaram | tātrā sādah kṛṇavase || 17 || nahí te pūrtām  
 akshipād bhúvan nemānām vaso | áthā dúvo vanavase  
 || 18 || ágnír agāmi bhārato vritrahā purucétanah | dívodā-  
 sasya sátpatiḥ || 19 ||

॥२५॥

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना । वृन्वन्नवातो अस्तृतः ॥२०॥  
 स प्रनवन्नवीयसामे द्युन्नेन संयता । बृहत्तन्थ भानुना ॥२१॥  
 प्र वः सखायो अमये स्तोमं युहं च धृष्णुया । अर्चं गायं च वेधसे ॥२२॥  
 स हि यो मानुषा युगा सीदन्तो कविकृतुः । दुतश्च हव्यवाहनः ॥२३॥  
 ता राजाना शुचिन्नतादित्यान्मार्तं गृणम् । वसो यक्षीह रोदसी ॥२४॥

sá hí víśvāti párthivā rayim dāsan  
 mahitvanā | vanvānn āvāto āstritah || 20 || 24 ||

sá pratnavān náviyasāgne dyumnéna samyātā | brihāt  
 tatantha bhānúnā || 21 || prá vah sakhāyo agnāye stómam  
 yajñām ca dhṛishṇuyā | ára ca gāya ca vedhāse || 22 || sá hí  
 yó mánushā yugā sídad dhótā kavikratuh | dūtāś ca ha-  
 vyavāhanah || 23 || tá rájānā śucivratādityān mārntam ga-  
 nām | vāso yákshibā ródasī || 24 ||

O adorable Lord, may you be with us. We shall augment you with drops of divine love. 16

Where-so-ever and upon what-so-ever your kindness is directed, you make him eminent, and give uncommon vigour, and in his heart you make your own abode. 17

Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services. 18

Adorable Lord, the sustainer of all, the destroyer of the enemies of enlightened, the cognizant of all and the benign protector of people's servants, has been invoked hither by our praises. 19

Surpassing all earthly things, may He, unresisted and unassailed, destroy our enemies by His greatness, and bestow prosperity on us. 20

O adorable Lord, you have overspread this vast firmament with radiant concentrated lustre, always fresh and new. 21

May you sing praises, and offer worship, my friends, to the foe-discomfiting supreme adorable creator. 22

May the adorable Lord, the eternal invoker of Nature's bounties, the doer of wise deeds, the messenger of divine powers, and bearer of oblations, be with us as ever, whilst we perform selfless acts. 23

May you honour on this occasion the two regal divinities (the light and bliss or the sun and the ocean), the numerous suns, the company of vital winds, also heaven and earth. 24



॥२९॥

वस्वा ते अग्ने संदृष्टिरिष्यते मर्त्याय । ऊर्जो नपादमृतस्य ॥२५॥

कृत्वा दा अस्तु श्रेष्ठोऽद्य त्वा वृन्वन्त्सुरेक्षणाः । मर्ते आनाश सुवृक्तिम् ॥२६॥

ते ते अग्ने त्वोता इष्यन्तो विश्वमायुः ।

तरन्तो अर्यो अरातीर्वृन्वन्तो अर्यो अरातीः ॥२७॥

अग्निस्तिग्मेन शोचिषा यासद्विभ्रं न्यत्रिणम् । अग्निर्नो वनते रयिम् ॥२८॥

सुवीरं रयिमा भर जातवेदो विचर्षणे । जहि रक्षांसि सुक्रतो ॥२९॥

त्वं नः पाह्यंहसो जातवेदो अघायतः । रक्षां णो ब्रह्मणस्कवे ॥३०॥

vāsvi te agne sām̐drishtiḥ

ishayaté mārtyāya | ūrjo napād amṛitasya ॥ 25 ॥ 25 ॥

krātvā dā astu śrēsthō 'dyā tvā vanvān surékṇāḥ |

mārta ānāsa suvṛiktīm ॥ 26 ॥ ॥ té te agne tvótā ishāyānto

vīśvam āyuh | tārānto aryó ārātīr vanvānto aryó ārātīḥ

॥ 27 ॥ agnīs tigimēna śocīshā yāsad vīśvam ny ātrīṇam |

agnīr no vanate rayīm ॥ 28 ॥ suvīram rayīm ā bhara jāta-

vedo vīcarshaṇe | jahi rākṣhāṅsi sukrato ॥ 29 ॥ tvām naḥ

pāhy āñhaso jātavedo aghāyatāḥ | rākṣhā no brahmaṇas

kave ॥ 30 ॥ 26 ॥

॥३०॥

यो नो अग्ने दुरेव आ मर्तो वधाय दाशति । तस्मान्नः पाह्यंहसः ॥३१॥

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् । मर्तो यो नो जिघांसति ॥३२॥

भुरद्वाजाय सप्रथः शर्मा यच्छ सहन्त्य । अग्ने वरेण्यं वसु ॥३३॥

yó no agne duréva a mārto vadhāya dāśati | tismān  
naḥ pāhy-āñhasaḥ ॥ 31 ॥ tvām tāṃ deva jīhvāyā pari bā-  
dhasva duṣkṛitam | mārto yó no jīghāṅsati ॥ 32 ॥ bharād-  
vājāya saprāthah śārma yacha saḥantya | āgne vāreṇyam  
vāsu ॥ 33 ॥

O source of strength, The immortal adorable Lord, may your glorious radiance bestow food upon your mortal worshipper. 25

May the donor of the oblation, propitiating you by his acts today be exalted, and rendered very opulent; may such mortal be diligent in your praise. 26

O adorable Lord, may they who are protected by you, and who wish for themselves the whole term of life, fight down the malice of the foe and overcome the hostile assailants. 27

May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. 28

O all-knowing, all-wise sage, bring us wealth with good posterity. O performer of benevolent deeds, destroy the demoniac forces. 29

Preserve us, O omniscient Lord, from sin; O poet of the divine verses, protect us from the malevolent. 30

O Lord, may you defend us from sin, and the malevolent mortal, who threatens us with murderous weapon. 31

O fire-divine, may you drive from us with your flame that evil doer, the mortal who seeks to kill us. 32

O subduer of adversaries, grant infinite happiness and most agreeable wealth to the person who uses his riches for the service of others. 33

अग्निर्वृत्राणि जङ्घनद्वविणस्युर्विपन्यया । समिद्धः शुक्र आहुतः ॥३४॥  
गर्भे मातुः पितुः पितृ विदियुतानो अक्षरे । सीदन्नृतस्य योनिमा ॥३५॥

॥३८॥ ब्रह्म प्रजावदा भर जातवेदो विचर्षणे । अग्ने यदीदयद्विवि ॥३६॥  
उप त्वा रण्यसंदृशं प्रयस्वन्तः सहस्कृत । अग्ने समूज्महे गिरः ॥३७॥  
उप च्छायामिव घृणेरगन्म जग्मे ते वयम् । अग्ने हिरण्यसंदृशः ॥३८॥

agnir vṛitrāṇi jaṅghanad draviṇasyúr vipan-  
yāyā | sāmiddhaḥ sukrā áhutaḥ || 34 || 'gárbhe mātúḥ pi-  
túḥ pitá vididyutānó aksháre | sídanna pítasya yónim á  
|| 35 || 27 ||

bráhma prajāvad á bhara jātavedo vícarshaṇe | ágne  
yád dīdayat divi || 36 || ūpa tvā ranvāsamdrīṣaṇa prāyas-  
vantaḥ sabaskṛita | ágne sasrijināho gíraḥ || 37 || ūpa chā-  
yām iva ghrīṇer áganma sárma te vayám | ágne hīranya-  
samdrisah || 38 ||

य उग्र इव शर्यहा तिग्मशृङ्गो न वंसगः । अग्ने पुरो रुरोजिथ ॥३९॥  
आयं हस्ते न खादिनं शिशुं जातं न विभ्रति । विशामुग्मि स्यच्चुरं ॥४०॥  
॥४१॥ प्र देवं देववींतिषे भरता वसुवित्तमम् । आस्ये योनीं निषीदतु ॥४१॥  
आ जातं जातवेदसि प्रियं शिश्रीतातिथिम् । स्योन आ गृहपतिम् ॥४२॥

yá ugrá iva śaryahá tigmaśṛṅgo ná vān-  
sagaḥ | ágne puro rurojitha || 39 || ā yām hāste ná kbādf-  
naṁ śīsum jātām ná bíbhṛati | viśāṁ agnīm svadhvaran  
|| 40 || 28 ||

prá devām devávitaye bháratā vāsuvíttamam | á své yó-  
nau ní sbīdatu || 41 || á jātām jātāvedasi priyām śīśītāti-  
thim | syoná á gṛihápatim || 42 ||

May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. 34

He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law. 35

O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine to heaven. 36

O resplendent fire-divine, offering readily inflammable, food. We enkindle you from time to time by our prayers. 37

O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade, to avoid scorching heat. 38

O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils. 39

May we worship adorable Lord, whom priests bear in their arms like an infant, newly-born babe; He is the consumer of holy offerings of men. 40

May you enshrine the divine Lord, the bestower of infinite wealth, to receive the favour of Nature's bounties. Let Him be seated in the chamber of your heart, His appropriate seat. 41

May you welcome Him like a beloved guest as soon as He is revealed and enshrine the Lord, the head of the family as if, in the soft corner of your heart. 42

अग्ने युक्त्वा हि ये तवाश्वासो देव साधवः । अरं वहन्ति मन्यवे ॥४३॥  
 अच्छा नो याह्या वहाभि प्रयांसि वीतये । आ देवान्तोमपीतये ॥४४॥  
 उदग्ने भारत द्युमदजसेण दविद्युतत् । शोचा वि भाह्यजर ॥४५॥

āgne yukshvā hī yé tāvā-  
 svāso deva sādhaivah | āram vāhanti manyāve || 43 || ācha  
 no yāhy ā vahābhī prayānsi vītāye | ā 'devān sōmapītaye  
 || 44 || ūd agne bhārata dyumād ājasreṇa dāvidyutat | śocā  
 vī bhāhy ajara || 45 || 20 ||

॥१॥ वीती यो देवं मर्तो दुवस्येदुग्निमीळीताध्वरे हविष्मान् ।  
 होतारं सत्ययजं रोदस्योरुत्तानहस्तो नमसा विवासेत् ॥४६॥  
 आ ते अम ऋचा हविर्हृदा तष्टं भरामसि ।  
 ते ते भवन्तुक्षणं ऋषभासो वशा उत ॥४७॥  
 अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।  
 येना वसुन्याभृता तृळ्हा रक्षीसि वाजिनो ॥४८॥

vīti yó devām mārto duvasyéd agnīm īlītādhvaré havī-  
 śhmān | hōtāraṁ satyayajam rōdasyor uttānāhasto nāmasā  
 vivāset || 46 || ā te agna ṛicā havīr bṛidā tashtām bharā-  
 masi | té te bhavantūkshāṇa ṛishabhāśo vaśā utā || 47 ||  
 agnīm devāso agriyam indhāte vṛitrahāntamam | yēnā vā-  
 sūny ābhṛitā tṛilhā rākshānsi vājina || 48 || 20 ||

Harness, O divine Lord, your well-trained vital forces,  
who bear you quickly to our benevolent desired ends. 43

Come, O Lord, towards us and bring along with you the  
divine powers, for participation and enjoyment. 44

Blaze up, O Lord, bearer of homage. May you shine  
undecaying, O radiant Lord; shine with undecaying  
lustre. 45

Who-so-ever offers homage to any of the powers, let him  
at his ceremony worship with uplifted hands the adorable  
Lord, the invoker of heaven and earth, the performer of  
the sacrifice with the oblations of truth. 46

We offer to you, O Lord, the homage issuing forth from  
our hearts, and transmitted in the words of the Vedic  
verses. May the virile bulls, bullocks and cows be dear  
to you as your own. 47

The enlightened devotees kindle fire-divine, the prime  
inspirer, the one who dispels the clouds of ignorance,  
reprocures for us the lost wisdom and destroys evil  
tendencies. 48



( १७ ) सतदशं सूक्तम्

(१-१५) पञ्चदशमन्त्रास्य सूक्तस्य गार्हस्पत्यो गच्छाम धर्मिः । इन्द्रो देवता । (१-१५) प्रथमाविषयवर्तमाना  
विष्णुः, (१५) पञ्चदशमन्त्रास्य विष्णुः पञ्चमी ॥

॥ हरिःऽ३० ॥

॥१॥ पिब॒ सोम॑मभि॒ यमु॑ग्र॒ तर्दे॑ ऊ॒र्वं ग॒व्यं म॒हिं गु॒णान् इन्द्र॑ ।  
वि॒ यो घृ॑ष्णो॒ वधि॑षो॒ वज्र॑हस्त॒ विश्वा॑ वृ॒त्रम॑मि॒त्रिया॒ शवो॑भिः ॥१॥  
स ई॑ पा॒हि य ऋ॑जीषो॒ तरे॑त्रो॒ यः शि॒प्रवान्॑वृष॒भो यो म॑तीनाम् ।  
यो गो॒त्रभि॑द्वं॒जृमु॑यो॒ हरि॑ष्ठाः स इन्द्र॑ पि॒त्रो अ॒भि तृ॑न्वि॒ वाजा॑न् ॥२॥  
ए॒वा पा॑हि प्र॒ज॒था म॑न्द॒तु त्वा श्रु॑धि॒ ब्रह्म॑ वा॒वृध॑स्वो॒त्त गी॑भिः ।  
आ॒विः सूर्य॑ कृ॒णुहि॒ पी॒पि॒हीषो॑ जु॒हि श॒र्वैर॑भि॒ गा इन्द्र॑ तृन्वि ॥३॥

17.

Pibā sōmam abhī yāni ugra tārda ūrvam gavyam māhi  
grāṇāni indra | vi yō dhrishṇo vādhiṣho vajrabasta vāsvā  
vritrām amitriyā sāvobhiḥ || 1 || sā im pāhi yā ṛijishī tāru-  
tro yāḥ śipravān vṛishabhō yō matinām | yō gotrabhīd va-  
jrabhīd yō harishthāḥ sā indra citrāni abhī trindhi vājān  
|| 2 || evā pāhi pratnāthā māndatu tvā śrudhī brāhma vāvri-  
dhāsvotā gīrbhiḥ | āviḥ sūryam kṛṇuhī pīpīhiṣho jāhi śa-  
trūir abhī gā indra trindhi || 3 ||

ते त्वा मदा॑ बृहदिन्द्र॒ स्वधा॑व इ॒मे पी॒ता उ॒क्षय॑न्त॒ द्युम॑न्तम् ।  
म॒हाम॑नू॒नं त्व॑सं॒ विमू॑तिं॒ मत्स॑रासो॒ जर्ह॑षन्त॒ प्रसा॑हम् ॥४॥  
येभिः॑ सूर्य॒मुष॑सं॒ मन्द॑सानो॒ऽवा॑स॒योऽप॑ दृ॒च्छा॒न्ति द॑र्द्रं ।  
म॒हाम॑द्रि॒ परि॑ गा इन्द्र॒ सन्त॑ नृ॒त्या अ॑च्यु॒तं स॑द॒सुत्प॑रि॒ स्वात् ॥५॥

tē tvā mādā bṛihād indra  
svadhāva imē pitā ukshayanta dyumāntam | mahām ānū-  
nam tavāsam vibhūtim matsarāso jarhishanta prasāham  
|| 4 || yēbhiḥ sūryam ushāsam mandasāno 'vāsayo 'pa dṛi-  
hāni dārdṛat | mahām ādriṁ pari gā indra sātām nutthā  
ācyutam sūdasas pari svāt || 5 || 1 ||

O powerful resplendent self, be delighted by the draught of spiritual joy, inspired by which, you restore the lost treasure of knowledge, and subdue evil tendencies. O possessor of adamantine will power, you overcome the devil of ignorance and all obstructive forces. 1

Cherish, O innerself, the preserver, the possessor of beautiful form, the showerer of blessings on those who praise you; the breaker of formidable obstructions, the user of adamantine will power and the controller of sense organs. May you relish our spiritual joy and bestow upon us all sorts of nourishment. 2

Drink it as of old, and may it exhilarate you. Hear our prayer, and be exalted by our praises; make the sun of spiritual radiance visible; provide us nourishment, and destroy our enemies, and restore the subdued wisdom. 3

Abounding in knowledge, O resplendent soul, let these exhilarating experiences inspire you exceedingly. O mighty one, let the inebriating joy delight you, who are deficient in no way and are powerful, manifold, and the overcomer of evil forces. 4

O innerself, through the exhilaration of this spiritual joy, you have given splendour to the sun and the dawn, in order to drive away the gloom of ignorance. Your light penetrates the rocks of formidable obstructions, which have concealed the true knowledge. 5

॥२॥

तव कृत्वा तव तदंसनाभिरामसु पक्वं अच्या नि दीधः ।  
 और्णोर्दुरं उस्त्रियाभ्यो वि दृळ्होर्दुर्वाद्वा अखजो अङ्गिरस्वान् ॥६॥

प्राथ क्षं महि दंसो व्युर्वीमुप यामृष्वो बृहदिन्द्र स्तभायः ।  
 अधारयो रोदसी देवपुत्रे प्रले मातरा यक्षी ऋतस्य ॥७॥  
 अघं त्वा विश्वे पुर इन्द्र देवा एकं तवसे दधिरे भराय ।  
 अदेवो यदुभ्योहिष्ट देवान्स्त्वर्षाता वृणत इन्द्रमन्नं ॥८॥

tāva krātvā tāva tād daṁsānābhir āmāsu pakvām śācyā  
 nī didhaḥ | aūrṇor dūra usriyābhyo vī dṛiḥhōd ūrvād gā  
 asrijo āṅgirasvān || 6 || paprātha kshām māhi dāṁso vy  
 ūrvīm ūpa dyām ṛishvó bṛihád indra stabhāyab | ádhārayo  
 ródasi deváputre pratné mātārā yahvī ṛitāsya || 7 || ádha  
 tvā víśve purá indra devá ékaṁ tavāsaṁ dadhire bhá-  
 rāya | ádevo yád abhy aúhishta devān svārshātā vṛiṇata  
 índram átra || 8 ||

अध योश्चित्ते अप सा नु वज्राहितानमद्वियसा स्वस्य मन्योः ।  
 अहिं यदिन्द्रो अभ्योहसानं नि विहिंश्चार्युः शयथे जघान ॥९॥  
 अध त्वष्टा ते मह उग्र वज्रं सहस्रशृष्टिं ववृतच्छताश्रिम् ।  
 निकाममरमणसं येन नवन्तमहिं से पिणगृजीविन् ॥१०॥

ádha dyaús cit te āpa sá nú vājṛād dvi-  
 tānamad bhiyāsā svāsya manyóḥ | áhiṁ yád índro abhy  
 óhasānaṁ nī cid viśvāyuh śayáthe jaghána || 9 || ádha tvá-  
 shṭā te mahá ugra vājraṁ sahásrabhṛisṭiṁ vavṛitac cha-  
 táśrim | níkāmaṁ arámaṇasaṁ yéna nāvantaṁ áhiṁ sām  
 piṇag ṛijīshin || 10 || २ ||

By your wisdom, by your deeds, through your power, you develop the mature wisdom in the immature mind, you open the strong doors for fresh thinking. Associated with vital energies of body, you liberate thoughts from their bondage. 6

O soul, you have filled the whole body with your functions. You the superior, has given support to the activity of mind. You sustain the body and mind both, whose children are the sense organs and who are the old and mighty parents of sacrifice of our physical existence. 7

All the senses accept you, O inner-self, as their mighty chief for fighting life's battle in front. When impious vices assail the senses, the vital complex of body gives support to the inner-self in the conflict of life. 8

When the inner-self the giver of strength, strikes the assailing dragon of vices, the mind bows down in the two-fold dread of your resolute will power, and your personal wrath. 9

Mighty inner-self, the architect of universe, constructs for you the spiritual weapon, which is like a thousand edged, the hundred-angied thunderbolt, wherewith you crush the ambitious, audacious, loud-shouting dragon of ignorance. 10

११६

वर्धन्वा विश्वे मरुतः सजोषाः पचच्छतं महिषीं इन्द्र तुभ्यम् ।  
 पूषा विष्णुस्सीणि सरसि धावन्वृत्रहणं मदिरमंशुर्मसौ ॥११॥  
 आ क्षोदो महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम् ।  
 तासामनु प्रवत इन्द्र पन्थां प्रादियो नीचरिपतः समुद्रम् ॥१२॥  
 एवा ता विश्वा चक्रवांसमिन्द्रं महामुग्रमंजुर्यं सहोदाम् ।  
 सुवीरं त्वा स्वायुधं सुवज्रमा जघ्न नव्यमवसे ववृत्वात् ॥१३॥

vārdhān yām viṣve marútaḥ sajóśhāḥ pácac chatám  
 mahishāñ indra túbhyam | pūsha viṣṇus trīni sārāñsi dhā-  
 van vṛtrahānam madirām aṁsam asmai || 11 || ā kshódo  
 máhi vritám nadínām parishthitam asrija ūrmīm apām |  
 tāsām ānu pravāta indra pānthām prādayo nícir apāsaḥ  
 samudráṁ || 12 || evā tá viśvā cakrivāñsam índram mahām  
 ugrám ajuryám sahodām | suvīram tvā svāyudhām suváj-  
 ram ā bráhma návyam ávase vavṛityāt || 13 ||

स नो वाजाय श्रवस इपे च राये धेहि द्युमत इन्द्र विप्रान् ।  
 भ्रष्टाजे नृवत इन्द्र सुरीन्द्रिवि च सौधि पार्ये न इन्द्र ॥१४॥  
 अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥१५॥

sá no vājāya  
 srávasa ishé ca rāyé dhehi dyumáta indra víprān | bhaṛád-  
 vāje nṛivāta indra sūrīn divi ca smaidhi párye na indra  
 || 14 || aya vajam deváhitam sanema mádema śatáhimāḥ su-  
 vírāḥ || 15 || ॐ ||

O inner-self, all the vital faculties of human body, with one accord, exalt you. Hundreds of great gifts are provided to you by the all pervading and all sustaining vital breaths. May the three joy-giving streams of nectar flow to him for exhilaration and cure. 11

You set free the rushing channels of thoughts, the arrested and flooded ones. You direct them to their downward paths; you send them rapidly down to the ocean. 12

O inner-self, you are the source of all these faculties, you are mighty, formidable, undecaying, and the giver of strength; you are brave and well-armed, the bearer of resolute will-power; may our new prayer bring you to our protection. 13

May you, O resplendent Lord, uphold us, the devout, for the sake of food, for sustenance, for nourishment, for wealth; bestow upon the wise devotees pious posterity, with numerous attendants; be with us, O inner-self, on the day of trial. 14

May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters. 15



( १८ ) महादशं सूक्तम्

(१-१५) पञ्चदशार्चन्यास्य सूक्तस्य बाह्यमन्त्रो भग्नदात्र ऋषिः । इन्द्रो देवता । विष्णु उन्मः ॥

॥४॥

तसुं एहि यो अभिमूल्योजा वन्वन्नवातः पुरुहुत इन्द्रः ।  
 अपाळहमुग्रं सहमानमाभिर्गीर्भिर्वर्ध वृषभं चर्षणीनाम् ॥१॥  
 स युष्मः सत्वा खजकृतसमदा तुविम्रक्षो नदनुमौ ऋजीषी ।  
 बृहद्रेणुश्च्यवनो मानुपीणामेकः कृष्टीनामभवत्सहावा ॥२॥  
 त्वं ह नु त्वददमायो दस्युरेकः कृष्टीरवनोरायीय ।  
 अस्ति स्विन्न वीर्यं तत् इन्द्र न स्विदस्ति तदनुथा वि वौचः ॥३॥

18.

Tām u shtuhi yó abhībhūtyojā vanvānn āvātaḥ puru-  
 hūta īndraḥ | āshālham ugrām sāhamānam ābhīr gīrbhīr  
 vardha vṛishabbhām carshaṇīnām || 1 || sā yudhmāḥ sātva  
 khajakṛit samādvā tuvimirakṣhó nadanumāñ ṛijishī | bṛibād-  
 reṇuṣ cyāvano mātṇushīnām ékaḥ kṛishṭīnām abhavat sa-  
 hāvā || 2 || tvām ha nú tyád adamāyo dāsýūñr ékaḥ kri-  
 shṭīr avanor āryāya | āsti svin nú vīryam tát ta indra ná  
 svid asti tád ṛituthā ví vocaḥ || 3 ||

सदिद्धि ते तुविजानस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य ।  
 उग्रमुग्रस्य तवमस्तवीयोऽर्धस्य रघ्नुरो वभूव ॥४॥

तल्लः प्रत्नं मुख्यमस्तु युष्मे इत्था वदद्विर्वलमङ्गिरोभिः ।  
 हल्लच्युतच्युदस्मेपयन्तमुणोः पुरो वि दुरो अस्य विश्वाः ॥५॥

sād id dhī te tuvijātā-  
 sya mānye sāhaḥ sahiṣṭha turatās turāsya | ugrām ugrā-  
 sya tavāsas tāvīyó 'radhrasya radhratūro babhūva || 4 || tán  
 naḥ pratnām sakhyām astu yushmé itthā vādadbhir valām  
 āñgirobhīḥ | hānn acyutacyud dasmeshāyantam ṛiṇóḥ puro  
 ví dūro asya vīśvāḥ || 5 || 4 ||

May you adore the resplendent Lord, who is invoked by many, is formidable in vigour, the destroyer of enemies and unharmed by foes and magnify His glory through these hymns. He is the one, whose laws cannot be transcended and who is strong, victorious and showerer of benefits on mankind. 1

He is ever the combatant, heroic, impartial, sympathetic, loud-voiced, benefactor of everyone, straight forward, The one who whirls up the dust high, sympathiser and the sole protector of human race. 2

O Lord, you are the one who alone dominates over the evil, subdues the vicious forces and rescues virtuous men. Is this or is it not your accomplishments O Lord? If it be not, then declare it now, without reservation. 3

O powerful, resplendent Lord, I believe that this power is always within you, which is manifest in your benevolent deeds. You are the enemy of the animosity; you are strong of the strong, most mighty of the mighty and conquerer of the apparently unassailable evil. 4

May our eternal bond of friendship with you and vital forces endowed with strength be determined. O wondrous, the caster down of firm rocks of darkness, may you destroy the fresh strongholds of evils and force open the cities and all the gates. 5

स हि धीभिर्हव्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्यै ।  
 स लोकसाता तनयि स वज्री वितन्तसार्यो अभवत्समत्सु ॥६॥  
 स मुञ्चन्ता जनिम् मानुषाणाममर्त्येन नात्राति प्र संसे ।  
 स द्युम्नेन स शर्वस्येन गया स वीर्येण नृतेमः समोकाः ॥७॥

sá hí dhibhír hávyo ásti ugrá īśānakṛñ mahatí vṛitra-  
 tūrye | sá tokásātā tánaye sá vajrī vitanasāryō abhavat  
 samātsu || 6 || sá majmánā jānima mānushāṇām āmartyena  
 nāmnāti prā sarsre | sá dyumnéna sá śavasotā rāyā sá vīr-  
 yēna nrītamah śāmokāḥ || 7 ||

स यो न मुहे न मिथू जनो भृत्सुमन्तुनामा चुर्मुर्नि धुनिं च ।  
 वृणक्पिप्लुं शम्भ्रं शुष्णमिन्द्रः पुरां च्योत्राय शयथाय नू चित् ॥८॥  
 उदार्वता त्वक्षसा पन्यसा च वृत्रहत्याय रथमिन्द्र तिष्ठ ।  
 धिष्व वज्रं हन्त आ दक्षिणत्राभि प्र मन्द पुरुदत्र मायाः ॥९॥  
 अग्निर्न शुष्कं वनमिन्द्र हेती रक्षो नि धक्ष्यशनिर्न भीमा ।  
 गम्भीरयं क्रुष्वया यो रुरोजाध्वानयदुरिता दुम्भयच्च ॥१०॥

sá yó ná muhé ná mīthū jāno  
 bhūt sumāntunāmā cūmurim dhūnim ca | vṛiṇák pípruṇ  
 śambaram śuśliṇam indrah purām cyautnāya śayāthāya nū  
 cit || 8 || udārvatā tvākshasā pānyasā ca vṛitrahātīyāya rā-  
 tham indra tiṣṭha | dhishvá vājraṃ hāsta ā dakṣiṇatrā-  
 bhī prā manda purudatra māyāḥ || 9 || agnīr ná śuśhikam  
 vānam indra hetī rāksho ní dhakshy aśānir ná bhīmā |  
 gambhīrāya ṛishvāyā yó rurójādhvānayad duritā dambhā-  
 yac ca || 10 || ५ ||

He the supreme Lord is to be invoked through these sacred hymns, while He shows His strength in conquering evil forces. He has adamant will power to wield, and is the one who is to be glorified in conflicts for the sake of sons and grandsons. 6.

He with His immortal, foe-humiliating might promote the capacity of all human generations to multiply. He, the chief-leader, dwells in the universe with splendour, with glory, valour and riches. 7

The supreme Lord destroys those who are greedy, proud, selfish, cruel, violent and suckers. He is strong enough to crush the guile; he never goes astray, and is never false. He promptly exerts to over-throw the castles of evils. 8

O resplendent Lord, may you with your praiseworthy and laudable might, ascend your chariot to destroy the devil of ignorance. In your right hand, you hold fast the formidable punitive justice and shatter delusions around us. 9

O resplendent Lord, your fearful adamant bolt of justice burns to ashes all ill-tendencies, in like manner as fire consumes dry trees. With your great, resistless and mighty power, you destroy all evil passions. 10

॥६॥

आ सहस्रं पृथिभिरिन्द्र राया तुविद्युन्न तुविवाजेभिरवाक् ।  
 याहि सूनो सहस्रो यस्य नू चिदैव ईशं पुरुहूत योतोः ॥११॥  
 प्र तुविद्युन्नस्य स्वविरस्य घृष्वेदिवो ररप्शे महिमा पृथिव्याः ।  
 नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥१२॥

ā sahasram pathibhir indra rāyā tūvidyumna tuvivāje-  
 bhir arvāk | yāhī sūno sahaso yāsya nū cid ādeva īše pu-  
 ruhūta yōtoḥ || 11 || prā tuvidyumnāsya sthāvīrasya ghr̥ish-  
 ver divo rarapše mahimā prithivyāḥ | nāsya śātrur nā  
 pratimānam asti nā pratishtih purumāyasya sāhyoḥ || 12 ||

प्र तत्ते अया करणं कृतं भुक्तुस्तं यदायुर्मतिधिग्वमस्ये ।  
 पुरु सहस्रा नि शिक्षा अभि क्षामुत्तूर्ययाणं घृषता निनेथ ॥१३॥  
 अनु त्वाहिमे अघं देव देवा मदन्विश्वे कवितमं कवीनाम् ।  
 करो यत्र वरिवो बाधिताय दिवे जनाय तन्वे गृणानः ॥१४॥  
 अनु द्यावापृथिवी तत्त ओजोऽमर्त्या जिहत इन्द्र देवाः ।  
 कृप्वा कृन्नो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व यज्ञोः ॥१५॥

prā tát te adyā karanam kṛitām bhūt kútsam yád āyúm  
 atithigvām asmai | purū sahasrā ní śiṣā abhī kshām út  
 tīrvayāṇam dhṛishatā ninetha || 13 || ānu tvāhighne ādha  
 deva devā mādān vīsve kavītamam kavīnām | káro yātra  
 vārivo bādhitāya divé jānāya tanvè gr̥iṇānāḥ || 14 || ānu  
 dyāvāprithivī tát ta ójó 'martyā jihat indra devāḥ | kṛi-  
 shvā kṛitno ákṛitam yát te ásty ukthām nāvīyo janayasva  
 yajñāḥ || 15 || ॥

O most opulent resplendent Lord, source of strength, invoked by all, may you come here by thousand paths, bestowing thousands of riches; no demoniac power is able to keep you at a distance. 11

The vastness of this opulent ancient, the demolisher, exceeds that of the heaven and earth. There is no opponent, no counterpart, no rival to Him, the victorious one, abounding in wisdom. 12

The blessings, you bring for the men of intuitive knowledge, men of perseverance and the renounced persons are being celebrated today and you have granted many thousands of gifts to them and you quickly elevate the most rapid and active devotee over the earth by your power. 13

O resplendent Lord, the wisest of the wise, all enlightened sages have glorified you since you destroy the devil of ignorance, deadly as serpent. When propitiated, you liberally give wealth to the distressed worshipper and happiness to his people. 14

O resplendent Lord, all immortal powers of the heaven and the earth acknowledge your might. O doer of many deeds, now may you accomplish that which is left undone so far. May you give us a new hymn to be sung at your worship. 15



( १९ ) एकोनविंशं सूक्तम्

( १-१३ ) पपादधर्चम्याम्य मृतम्य वाहेम्यतो भगदात्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥ ३१ ॥

महौ इन्द्रो नृवदा चर्षणिप्रा उत द्विवर्हा अमिनः सहोभिः ।  
 अस्मद्रथम्ववृधे वीर्यीयोरुः पृथुः सुकृतः कर्तृभिर्भूत् ॥१॥  
 इन्द्रमेव ध्रियणा सातये धादृहन्तमृष्वमजरं युवानम् ।  
 अपाब्धेन शर्वसा शृशुवांसं सद्यश्चिद्यो ववृधे अस्मि ॥२॥

19.

Mahān indro nṛivād ā carshaniprā utā dvivārhā ami-  
 nāḥ sāhobhiḥ | asmadryāḡ vāvṛidhe vīryāyoruḥ pṛithūḥ sū-  
 kṛitāḥ kartṛibhir bhūt || 1 || indram evā dhishānā sātāye  
 dhād bṛihantam ṛishvām ajāram yūvānam | āśālḥena śā-  
 vasā śūśuvānsam sadyaś cid yō vāvṛidhē āsāmi || 2 ||

पृथुः कुरक्षा बहुला गर्भस्ती अस्मद्रथक्स् मिमीहि श्रवींसि ।  
 यूथेव पृथुः पशुपा दमूना अस्मौ इन्द्राभ्या ववृत्स्वाजौ ॥३॥  
 तं व इन्द्रं चतिर्नमस्य शार्कैरिह नूनं वाजयन्तो हुवेम ।  
 यथा चित्यूर्वे जरितारं आसुरनेद्या अनवद्या अरिष्टाः ॥४॥  
 धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुक्षुः ।  
 सं जग्मिरे पथ्याश्च राज्ञो असिन्त्समुद्रे न सिन्धवो यादमानाः ॥५॥

pri-  
 thū karāsnā bahulā gābhastī asmadryāk sām mimīhi śrā-  
 vānsi | yūthēva paśvāḥ paśupā dāmūnā asmāu indrābhy ā  
 vavṛitsvājau || 3 || tāṃ va indram catīnam asya śākair ihā  
 nūnām vājayānto huvema | yāthā cit pūrve jaritāra āsūr  
 ānedyā anavadyā āriṣṭāḥ || 4 || dhṛitāvṛato dhanadāḥ sō-  
 mavṛiddhaḥ sā hī vāmāsyā vāsunaḥ puruḥshūḥ | sām ja-  
 gmire pathyāśch rāyo asmin samudrē nā sindhavo yādamā-  
 nāḥ || 5 || १ ॥

May the great resplendent Lord, who is divine as an emperor, come here; may He who is Lord of the two regions, uninjurable by efforts, increase for heroism in our presence. May He who is of great personality and eminent in quality be greeted by the performers of pious acts. 1

Our prayer inspires the resplendent Lord to shower on us ample gifts. Born with broad-mindedness, full of inspirations, ageless, undecaying and endowed with unsurpassable power, He reaches the apex of His glory within no time. 2

O resplendent, extend your great resolute and youthful philanthropic hands to provide us with glory and food, and guide us through the conflicts of life as a cowherd steers his cattle. 3

Now for the gain of strength, we invoke you, the renowned resplendent Lord, on this occasion, who, along with His allies, is the destroyer of enemies. May we, desirous of wealth and food, become free from all blames, irreproachable and uninjured, as those who have been singing of old His praises. 4

He is resolute in His duties, full of ecstasy and joy, giver of wealth and wisdom, possessor of boundless food to feed us. All paths, that lead to riches, unite in Him, like rivers flowing into the ocean. 5

॥८॥

शर्विष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिमूत उग्रम् ।  
 विश्वा द्युम्ना वृष्ण्या मानुषाणामसभ्यं दा हरिवो मादयध्वै ॥६॥  
 यस्ते मदः पृतनापाळमृध्न इन्द्र तं न आ भर शशुवांसम् ।  
 येन तोकस्य तनयस्य सातो मंसीमहि जिगीवांसस्त्वोताः ॥७॥  
 आ नो भर वृषणं शुष्ममिन्द्र धनस्पृते शशुवांसं सुदक्षम् ।  
 येन वंसीम् पृतनासु शत्रुन्तवोतिभिरुत जामीरजामीन् ॥८॥

sāvishṭham na ā bhara sūra śava ōjishṭham ōjo abhi-  
 bhūta ugrām | vīsvā dyumnā vṛṣhnyā mānushāṇāṁ asma-  
 bhyam dā harivo mādayādhyai || 6 || yās te mādah prītanā-  
 shāl āmridhra indra tāṁ na ā bhara śūṣuvāṅsam | yēna  
 tokāsyā tānayasya sātāṁ māṁsīmāhi jigivāṅsas tvótāḥ || 7 ||  
 ā no bhara vṛṣhanam śūśhmam indra dhanasprītaṁ śūṣu-  
 vāṅsam sudākṣham | yēna vāṅsāma prītanāsu śātrūn tāvo-  
 tiḥhir utā jāmīr ājāmīn || 8 ||

आ ते शुष्मो वृषभ एतु पश्चादोत्तरादधरादा पुरस्तात् ।  
 आ विश्वतो अभि समेतुर्वादिन्द्र द्युम्नं स्वर्चद्विष्टसे ॥९॥  
 नृवत्त इन्द्र नृतमाभिरुती वंसीमहि वामं श्रोमतेभिः ।  
 ईक्षे हि वस्व उग्रयस्य राजन्धा रज्ञं महि स्युरं बृहन्तम् ॥१०॥

ā te śūśhmo vṛṣhabhā etu  
 paścād ōttarād adharād ā purastāt | ā viśvāto abhi sām  
 etv arvāṇ indra dyumnāṁ svārvad dhehy asuē || 9 || nṛvāt  
 ta indra nṛtāmābhir ūtī vāṅsīmāhi vāmāṁ śromatebhiḥ |  
 īkṣhe hi vāsva ubhāyasya rājan dhā rātnam māhi sthūrām  
 brihāntam || 10 ||

O brave one, Lord of vigour and strength, may you, enrich us with the mightiest might; bless us with the potent force, that would enable us to subdue sinful tendencies. Vouchsafe all splendid vigorous powers, befitting of men, to make us full of joy. 6

O resplendent, bless us with such beneficent and rapturous, indefeatable sense of joy as to enable us to conquer evils, and under your protection may we emerge triumphant. With gladdened hearts, we beg of you to endow us with children and grandchildren. 7

O resplendent, bestow on us the heroic vigour, skill and strength, that will enable us to obtain affluence, where-with, through your assistance, we may conquer such evil persons, kins or strangers, as obstruct our ways through conflicts. 8

O illustrious one, let invigorating strength, emerging out of you, come from behind or from front, from above or from below. From every side may it come. May you shower on us light and happiness. 9

O illustrious one, you are an emperor with supreme authority, and the Lord of material and divine worlds. You are the master of vast and boundless heavenly treasures. May we, with your heroic aid and protection win splendrous fame and prosperity. 10

मृस्त्वन्तं वृषभं वावृधानमर्कवारिं दिव्यं शासमिन्द्रम् ।  
 विश्वासाहमर्वसे नूर्तनायोभं सहोदामिह तं हुवेम ॥११॥  
 जनं वज्रिन्महिं चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वसि ।  
 अधा हि त्वां पृथिव्यां शूरसातो हवामहे तनये गोप्वस्व ॥१२॥  
 वयं ते एभिः पुरुहूत सूर्यैः शत्रोःशत्रोरुतर इत्याम ।  
 घन्तो वृषाण्युभयानि शूर राया मदेम बृहता त्वोताः ॥१३॥

marutvántam vṛishabhām — ॥ 11 ॥ jānam  
 vajrin māhi cin mānyamānam ebhyo nṛbhyo randhayā  
 yéshv ásimi | ádhā hí tvā prithivyām sūrasātau hāvāmahe  
 tánaye góshv apsú ॥ 12 ॥ vayām ta ebhīḥ puruhūta sa-  
 khyasḥ sátroh-sātor úttara ít syāma | ghnānto vṛitrāṇy  
 ubhāvāni sūra rāyā madema bṛihatā tvótāḥ ॥ 13 ॥ \* ॥

( २० ) विंशं सूक्तम्

(१-१२) प्रयोदशर्चस्यास्य सूक्तस्य बार्हस्पत्यो मरुदाय ऋषिः । इन्द्रो देवता । (१-६, ८-१३)  
 प्रथमादितुषष्टयस्याहम्यादितुषष्टयस्य च विष्णुः, (७) सप्तम्याश्च विराट् छन्दसी ॥

॥१॥

द्यौर्न य इन्द्राभि भूमार्यस्तस्यो रयिः शर्वसा पृत्सु जनान् ।  
 तं नः सहस्रंभरसुर्वरासां दुद्धिं सूनो सहसो वृत्रतुरम् ॥१॥  
 दिवो न तुभ्यमन्विन्द्र सत्रासुर्यं देवेभिर्घायि विश्वम् ।  
 अहिं यद्वृत्रमपो वम्रिवांसं हनृजीषिन्विष्णुना सचानः ॥२॥

20.

Dyaúr ná yá indrábhi bhūmāryās tasthau rayṣḥ śavasā  
 pritsú jānān | tān nah sahasrabharam urvarāsām daddhī  
 sūno sahaso vṛitratūram ॥ 1 ॥ divó ná túbhyam ánv indra  
 satrásuryām devébhīr dhāyi víṣvam | áhim yád vṛitrām  
 apó vavrivānsam hānṁ řijishin víshṇunā sacānāḥ ॥ 2 ॥

Associated with vital principles, He is the showerer of benefits, is one with ever-increasing strength, unreviled of foes, the celestial ruler, mighty, victory-giver and all-conquering. Today, we invoke that resplendent one, with a view of seeking His protection. 11

O the wielder of adamantine justice, humble that man who regards himself as superior to others, living in our midst. We invoke you now on the earth, in the conflict of life, to seek wisdom, vigour and children. 12

Invoked by all as you are, O illustrious one, make us triumphant under your friendship by destroying both classes of enemies (the known ones and the strangers). May we be happy, helped by you, with abundant riches. 13

## 20

O powerful source of strength, may you give us a son that subdues enemies, become possessor of thousands of riches and owns cultivated lands and also give us the riches, to help us in vanguishing enemies just as the sun by his light overspreads the earth. 1

O earnest and glorious soul, with the blessings of pervading Lord, you become the seeker of truth. The divine powers have blessed you with ample strength as they give light to the sun. Endowed with boundless life-force, you are able to annihilate the evil that obstructs progress. 2



तूर्वज्ञोर्जीयान्तवसस्तवीयान्कृतब्रह्मेन्द्रो वृद्धमहाः ।  
 राजाभवन्मधुनः सोम्यस्य विश्वासां यत्पुरां दुर्धुमावत् ॥३॥  
 शतेरपद्रन्पुण्यं इन्द्रात्र दशोणये कवयेऽर्कसाती ।  
 वधेः शुष्णस्याशुषस्य मायाः पित्वो नारिरेचीत्किं च न प्र ॥४॥  
 महो द्रुहो अपं विश्वायुं धायि वज्रस्य यत्पतने पादि शुष्णः ।  
 उरु ष सरथं सारथये कुरिन्द्रः कुत्साय सूर्यस्य सातो ॥५॥

tār-

vānu ōjīyān tavāsas tāvīyān kṛitābrahméndro vṛiddhāma-  
 hāḥ | rājābbavan mādhuuṇaḥ somyāsya viśvāsām yāt purāṇa  
 dartaūm śvat ॥ 3 ॥ śatair apadran paṇāya indrātra dāso-  
 ṇaye kavāye 'rkāsātau | vadhaṣṭ śuśṇasyāśuśhasya māyāḥ  
 pitvó nārirecīt kīṃ canā prā ॥ 4 ॥ mahó druhó ápa viśvāyu  
 dhāyi vājrasya yāt pātane pádi śuśṇaḥ | urú śhā-sarātham  
 sārathaye kar indrah kútsāya sūryasya sātaú ॥ 5 ॥०॥

॥२०॥ प्र श्येनो न मदिमंशुर्मस्त्रे शिरो दासस्य नमुचेर्मथायन ।  
 प्रावन्नमीं साप्यं सुसन्तं पूणग्राया समिषा सं स्तुति ॥६॥  
 वि पिप्रोरहिमायस्य दृच्छाः पुरो वज्रिच्छवसा न दर्दः ।  
 सुदामन्तद्रेक्णो अप्रमृष्यमृजिश्चने दावं दाशुषे दाः ॥७॥

prā syenó ná madirām aṇṣūm asmai śiro dāsāsya ná-  
 mucer mathāyān | prāvan námīm sāpyām sasāntam priṇág  
 rāyā sám ishā sám svastī ॥ 6 ॥ ví pípror áhimāyasya dṛiḥhāḥ  
 púro vajriṇ chāvasā ná dardah | súdāman tád rékno apra-  
 mṛishyām řijīśvane dātrām dāsúshe dāḥ ॥ 7 ॥

When the illustrious and glorious soul, mightier than the mighty, adored by prayers, perfect in his splendour, breaks with his resoluteness the strongholds of evils, he becomes the king of the nector of spiritual joy. 3

O glorious soul, the evil powers that are full of mischief run away in fear of hundred blows, when light of intelligence appears, for the benefit of widely learned persons. The greedy magical devices of powerful wicked are also subdued by the resoluteness of soul. Not only that, but it uproots them completely, and leaves no ground for their sustenance. 4

When the adamantine austerity has been practised to destroy the wickedness of sensuality and all life support to it withdrawn, the universal strength of that oppressor, the Nescience, gets annihilated. Thereafter, the resplendent soul, accompanying the charioteer, the mind in the common car of the body, proceeds to get blessings from Lord, the source of enlightenment. 5

The soul sips the elixir of spiritual joy given to him by God and severs the head of lust, as a hawk does to his victim, and gives protection to the humble, flickering, and erring mind, and he makes it worthy of achieving food, success and riches. 6

O glorious, equipped with resolute mind, you shatter the powerful centres of illusive and proud evil tendencies with dazzling light because you know the wiles of snakes,—the treacherous. You give affluence to the righteous and liberal persons to sacrifice their lives for the sake of good. 7

स वेतुसुं दशमायं दशोणिं तृतुजिमिन्द्रः स्वमिष्टिसुभ्रः ।  
 'आ तुभ्रं शश्वदिभुं द्योतनाय मातुर्न सीसुपं सजा इयध्वै ॥८॥  
 स ई स्पृधो वनते अप्रतीतो विभ्रद्वज्रं धृग्रहणं गर्भस्ती ।  
 तिष्ठद्वरी अघ्यस्तेव गते वचोयुजा वहत इन्द्रमृष्वम् ॥९॥  
 सनेम तेऽवसा नव्य इन्द्र प्र पुरवः स्तवन्त एना युज्ञे ।  
 सप्त यत्पुरः शर्म शारदीर्घन्दासीः पुरुकुत्साय शिक्षन् ॥१०॥

sá vetasúm  
 dáśamāyam dáśoṇim tútujim índraḥ svabhishtísuṁnah | á  
 túgram śasvad íbham dyótanāya mātúr ná sīm úpa srijā  
 iyádhyai || 8 || sá im sprídhō vanate ápratīto víbhrad vāj-  
 ram vṛitraháṇam gábhastau | tishṭhad dhārī ádhy ásteva  
 gárte vacoyújā vahata índram rishvám || 9 || sanéma té 'vasā  
 návyā indra prá pūrāva stavanta enā yajñāśh | saptá yát  
 púrah śarma śāradīr dārd dhān dāśiḥ purukútsāya śikshan  
 || 10 ||

त्वं वृध इन्द्र पुर्व्यो मूर्वरिष्यन्नुशने काव्याय ।  
 परा नववास्त्वमनुदेयं महे पित्रे ददाथ त्वं नपातम् ॥११॥  
 त्वं धुनिरिन्द्र धुनिमतीर्कणोरपः सीरा न स्रवन्तीः ।  
 प्र यत्समुद्रमतिं शूर पथि पारयां तुर्वशं यद्वं स्वस्ति ॥१२॥  
 तवं ह त्यदिन्द्र विश्वमाजो सस्तो धुनीचुसुरी या ह सिष्वप् ।  
 दीदयदितुभ्यं सोमैभिः सुन्वन्दुमीतिरिष्यवृतिः पक्व्यर्कैः ॥१३॥

tvám vṛidhá indra pūrvyó bhūr varivasyánn usāne  
 kāvyāya | pūrā návavāstvam anudéyam mahé pitré dadātha  
 svám nápātam || 11 || tvám dhúnir indra — || 12 || táva ha tyád  
 indra víśvam ājaú sastó dhúnícúmuri yā ha śiśvap | didáyad  
 ít túbhyam sómebhiḥ sunván dabhítir idhmábhṛitih pakthy  
 ārkāśh || 13 || 10 ||

The resplendent self, the granter of felicity, encourages the widely-known propensities like popularity, steadfastness firm-mindedness, vigour, virility and fearlessness to come submissively to inner-conscience, as a son comes to his mother. 8

Bearing in his hand the foe-destroying weapon of adamantine will-power, the soul, unresisted demolishes evil tendencies. He mounts his chariot harnessed with two vital faculties, as a warrior ascends his charriot. At the signal of his words, the vital senses carry the mighty soul along his journey. 9

O glorious soul, by your blessed protection we gain your fresh favours. Your devotees glorify you at our sacred worship. With your bolt, you destroy the seven centres of impediments subduing evil desires. And thus you award men of immense wisdom. 10

Desirous of opulence, O soul, ever since you have been granting favours and strength to the enlightened mind the source of inspiration. May you hand over the destitute to proper guardians. 11

O resplendent soul, you make your opponents tremble and you direct the stream of thoughts obstructed by passions to flow like rushing waters. So having reached the other shore yourself, you help the well-intentioned and hard-working persons to cross the waters safely. 12

O resplendent soul, in the strife of life the greatness of your prowess is revealed. You put to sleep even the suppressed passions and allurements of the subconscious region. Your oppressed devotee offers devotional prayers to you, enkindles your glory with fuel, hymns, and fuel of austerity, libation of dedication, oblation of devotion and offerings of affection. 13

( २१ ) एकविंशं सूत्रम्

(१-१२) द्वादशार्थस्यास्य सूक्तस्य धर्मस्मृत्योऽभिरुह्य प्रफि । (१-८, १०, १२) प्रथमापठ्यो  
दशमीद्वादस्योऽर्थः, (९, ११) नवम्योद्वादस्योऽर्थः विद्ये देवा देवताः । विष्णु उच्यते ॥

॥११॥ इमा उ त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते ।  
धियो रथेष्टामजर् नवीयो रयिर्विमृतिरीयते वचुस्था ॥१॥

तसु स्तुष इन्द्रं यो विदानी गिर्वीहसं गीर्भिर्यज्ञवृद्धम् ।  
यस्य दिवमति मद्धा पृथिव्याः पुरुमायस्य रिरिचे महित्वम् ॥२॥

21.

Imā u tvā purutāmasya kārór hávyam vīra hávyā ha-  
vante | dbíyo ratheshthām ajáram náviyo rayír víbhūtir  
iyate vacasyá || 1 || táam u stushta índram yó vídāno gírvā-  
basam gírbhír yajñávṛiddham | yásya dívam áti mahná pri-  
thivyāḥ purumāyasya riricé mahitvām || 2 ||

स इत्तमोऽव्युनं ततुन्वत्सूर्येण वयुनवम्भकार ।  
कदा ते मर्ता अमृतस्य धामेयक्षन्तो न मिनन्ति स्वधावः ॥३॥  
यस्ता चुकार स कुहं स्थिदिन्द्रः कमा जनं चरति कासु विक्षु ।  
कस्ते यज्ञो मनसि शं वराय को अर्क इन्द्र कतमः स होता ॥४॥  
इदा हि ते वेविषतः पुराजाः प्रभासं आसुः पुरुकृत्ससायः ।  
ये मध्यमासं उत नूतनास उतावमस्य पुरुहूत बोधि ॥५॥

sá it támo 'va-  
yunám tatanvát sūryeṇa vayúnavaś cakāra | kadā te mártā  
amṛtasya dhāméyakshanto ná minanti svadhāvaḥ || 3 || yás  
tā cakāra sá kúha svid índraḥ kām á jánam carati kásu  
vikshú | kás te yajñó mánase śam várāya kó arká indra  
katamáḥ sá hótā || 4 || idá hí te vévishataḥ purājāḥ pra-  
tnāsa āsúḥ purukṛit sákhāyaḥ | yé madhyamása utá nūta-  
nāsa utāvamāsyā puruhūta bodhi || 5 || ॥



O heroic resplendent Lord, these earnest adorations of the much-aspiring worshipper glorify you. You are ageless and young. Your presence is everywhere felt as if you move on a speedy chariot. To Him alone, reach the eloquent prayers and rich oblations. 1

I glorify that resplendent Lord, propitiated by praises, who knows all things and is exalted whilst we perform sacred deeds. The greatness of this Lord, the possessor of ample wisdom, transcends the magnitude of heaven and earth. 2

He transforms the darkness of Nesciences into light with the rising of the sun. Whenever the enlightened mortals yearn to seek the abode of yours,—the immortal, they never violate your laws. 3

What is He, and who has performed these deeds? Amongst which group of persons does He move? To what people does He belong? O Lord, what sacred action does give satisfaction to your self and what sort of worship and which of the invokers you prefer? 4

O resplendent Lord, your friends, highly active and agile, reversed and respected by all, born in former times, medieval and recent, and engaged in sacred acts, have been, as they are now, your devotee. May you please take notice of the tributes offered to you by your present devotee as well. 5



॥२४॥ तं पृच्छन्तोऽर्वराभुः परोणि प्रत्ना तं इन्द्र श्रुत्यानु येसुः ।  
 अर्चामसि वीर ब्रह्माहो चादेव विश तात्त्वा महान्तम् ॥६॥  
 अभि त्वा पाजो रक्षसो वि तंस्थे महि जज्ञानमभि तत्सु तिष्ठ ।  
 तव प्रत्नेन युज्येन सख्या वज्रेण धृष्णो अप ता नुदस्व ॥७॥

tām prichánto 'varāsaḥ páraṇi pratná ta indra śrútyānu  
 yemuh | árcāmasi víra brahmavāho yād evā vidmā tát tvā  
 mahántam || 6 || abhí tvā pájo raksháso ví tasthe máhi ja-  
 jñānām abhí tát sú tishṭha | táva pratnéna yújyena sákhya  
 vājreṇa dhṛishṇo āpa tá nudasva || 7 ||

स तु श्रुधीन्द्र नूतनस्य ब्रह्मप्यतो वीर कारुधायः ।  
 त्वं ह्यादुपिः प्रदिवि पितृणां शश्वदभूय सुहव एष्टौ ॥८॥  
 प्रोतये वरुणं मित्रमिन्द्रं मरुतः कृष्वावसे नो अद्य ।  
 प्र पुषणं विष्णुमग्निं पुरन्धि सवितारमोषधीः पर्वतांश्च ॥९॥  
 इम उ त्वा पुरुषाक प्रयज्यो जरितारो अम्यर्वन्त्यर्केः ।  
 श्रुधी हवमा हुवतो हुवानो न त्वावौ अन्यो अमृत त्वदस्ति ॥१०॥

sá tú śrudhīndra nū-  
 tanasya brahmaṇyató víra kārudhāyaḥ | tvām hy āpṣh pra-  
 dīvi pitṛiṇām śasvād babhūtha subáva éshṭau || 8 || prótaye  
 vāruṇam mitráṁ índram marútaḥ kṛishivāvase no adyá |  
 prá pūshāṇam víshṇum agníṁ púramdhim savitāram úsha-  
 dbiḥ párvatāṅś ca || 9 || imá u tvā puruṣāka prayejyo jari-  
 tāro abhy ārcanty arkaiḥ | śrudhí hávam á huvató huvāno  
 ná tvāvāñ anyó amṛita tvád asti || 10 ||

O resplendent Lord, your humble devotees commemorate you through their prayers and follow the excellent traditions. The sacred hymns are chanted in honour of your glory. We praise your great mighty deeds for which you are so well reputed. 6

O resplendent Lord, the strength of evil forces is gathered fast against your laws; please bear up well against that might manifested effort. Destroy these evils with your adamantine resoluteness, an eternal friend and associate of yours. 7

O Lord, brave, the guardian of devotees, listen to the prayers of your persent admirers. From times immemorial, you have been fulfilling the desires of your followers. You have been hearing the invocations of our ancestors, and it is admirable that you are swift to listen to their supplication. 8

May you bring to our help and protection Nature's bounties, such as ocean, the sun, the nourishing elements, the sky, the fire of several regions, the solar system, plants and mountains. 9

O respectable, powerful and most holy God, your devotees exalt your glory with hymns and praises. O eternal Lord, please listen carefully to our prayers, when invoked. For there is no one else to match you, O immortal. 10

नू म् आ वाचसुपं याहि विद्वान्विधेभिः सूनो सहस्रो यजत्रैः ।  
 ये अग्निजिह्वा ऋतसाप आसुर्ये मनुं चक्रुर्परं दसाय ॥११॥  
 स नो बोधि पुरयुता सुगेवूत दुर्गेषु पथिकृद्दिनः ।  
 ये अश्रमास उरयो वशिष्ठास्तेभिर्न इन्द्राभि वंशि वाजम् ॥१२॥

nū ma ā vācam ūpa  
 yāhi vidvān viśvebhiḥ sūno sahasro yājatraiḥ | yé agnijiḥvā  
 ritasāpa āsūr yé mānum cakrūr ūparam dāsāya || 11 || sā  
 no bodhiḥ puraetā sugēśhūtā durgēshu pathikṛīd vīdānaḥ |  
 yé āsramāsa urāvo vāhiśhthās tēbhir na indrabhiḥ vakshi  
 vājam || 12 || 1: ||

( २२ ) द्वारिचां सूक्तम्

(१-११) एकादशार्चन्यास्य सूक्तस्य वार्हस्पत्यो अष्टाव कपिः । इन्द्रो देवता । निदुर उक्ता ।

॥१॥ य एक इक्ष्व्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः ।  
 यः पत्यति वृषभो वृष्ण्यावान्स्तस्यः सत्वा पुरुमायः सहस्वान् ॥१॥  
 तस्य नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।  
 नक्षत्राभं ततुरि पर्वतेषामद्रोचवाचं मृत्तिभिः शविष्ठम् ॥२॥

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नूतः पुरुक्षोः ।  
 यो अस्कृधोयुरजरः सर्वान्तमा मर हरिवो मादयध्वै ॥३॥

## 22.

Yā éka īd dhāvyaś carshaṇīmām indram tām gīrbhir  
 abhy ārea ābhīḥ | yāḥ pātyate vṛishabhō vṛishṇyāvām sa-  
 tyāḥ sātva purumāyāḥ sāhasvām || 1 || tām n naḥ pūrve  
 pitāro nāvagvāḥ sapta viprāso abhi vājáyantaḥ | nakshad-  
 dābhām tāturim parvateshthām ādroghavācam matṣbhiḥ śa-  
 viśtham || 2 || tām īnaha indram asya rāyāḥ puruvīrasya  
 nṛivātali purukshoh | yó āskṛidhoyur ajāraḥ svārvām tām  
 ā bhara harivo mādayādhyai || 3 ||

O resplendent Lord, cognizant of all, please come and listen to my prayers. O source of strength, come with those powers, who have glorious tongue of fire, who give us the benefit of eternal law, and who make men victorious over their adversaries. 11

O resplendent Lord, may you be our leader on paths, difficult or easy. You are known to all of us as path-carver. May you unwearingly grant us instantly such large transports, as are best to bear our burthens without wear and difficulty. 12

## 22

I glorify that resplendent Lord through my prayers, for He is the only one, who is to be invoked by mortals. He is the showerer of blessings, invincible, truthful, all-knowing, destroyer of ominous impediments. 1

From time immemorial, our seven sense organs, (five senses, mind and intellect) while performing ever-new functions, have been manifesting the glory of our Lord. The supreme Lord is the destroyer of opponents, swift, of the highest order in rank, true to every word and is dynamic. 2

We have but this to beg of the resplendent Lord, that we desire to have his blessings that bring reward of riches, good progeny and heroic followers. Bless us, O Lord of vitality and vigour, to make us joyful with abundant and undecaying wealth and celestial happiness. 3

तन्नो वि वोचो यदि ते पुरा चिञ्जरितारं आनशुः सुन्नमिन्द्र ।  
 कस्ते भ्रातः किं वयो दुघ्न खिहः पुरुहूत पुरुवसोऽसुरघ्नः ॥४॥  
 तं पृच्छन्ती वज्रहस्तं रथेष्टामिन्द्रं वेपी वकरी यस्य नू गीः ।  
 तुविग्रामं तुविकूर्मिं रभोदां गानुमिषे नक्षते तुन्नमच्छ ॥५॥

tān no vi voco yādi te  
 purā eij jaritāra ānaśūḥ sumnām indra | kās te bhāgāḥ  
 kīm vāyo dudhra khidvaḥ pūruhūta purūvaso 'suraghnāḥ  
 || 4 || tām pṛichāntī vājrahastam ratheshṭhām indram vēpī  
 vākvarī yāsya nū gīḥ | tuviḡrābhām tuvikūrmīṃ rabhodām  
 gātīm ishe nākshate tūnnram ācha || 5 || 13 ||

अथा ह त्वं मायया वावृधानं मनोजुवां स्वतवः पर्वतेन ।  
 अच्युता चिद्दीक्षिता स्वोजो रुजो वि दृक्छा धृपता विरप्तिन् ॥६॥  
 तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रवृत्परितंसयध्वं ।  
 स नो वक्षदनिमानः सुवद्वेन्द्रो विश्वान्यति दुर्गाणि ॥७॥  
 आ जनाय दुर्हणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।  
 तपां वृषन्विश्वतः शोचिषा तान्ब्रह्महिषे शोचय क्षामपर्व ॥८॥

ayā ha tyām māyāyā vāvṛidhānām manojīvā svatavaḥ  
 pārvatena | ācyutā eīd vilitā svojo rujó vi dṛiṣṭhā dhrishatā  
 virapṣin || 6 || tūm vo dhiyā nāvyaśyā śāvishṭham pratnām  
 pratnavāt paritaṇṣayādhyai | sá no vakshad animānāḥ su-  
 vāhmnéndro vīśvāny āti durgāhāṇi || 7 || ā.jānāya drūhvaṇe  
 pārtbhivāni divyāni dipayo 'ntárikshā | tápā vṛishau vīśvā-  
 taḥ śocishā tām brahmaadvīshe śocaya kshām apāś ca || 8 ||

O Lord, you are strong, subduer of evils, destroyer of demoniac tendencies, rich and invoked by everyone. Tell us, if in ancient times, earlier devotees have been obtaining good fortune at your hand. O, the destroyer of evil forces, what is your share and position, and what is your oblation? 4

The resplendent Lord is armed with adamant power, and has the mobility of the speediest car, is lover of hymns, wise and fluent in speech. Further, He is firmly-grasping, exceedingly functioning and strength-bestowing. The one, whose ceremonial and eulogistic hymn commemorates such a Lord, proceeds promptly to acquire happiness and with a sense of confidence he gains victory over malevolent forces. 5

With your strength, you control the illusory forces of the world with the bolt of justice, which is gigantic and swift as mind. O mighty God, you rend into pieces the firmly fixed and formidable citadels of sin and injustice with your ceaseless judiciousness. 6

Here is a new hymn similar to the old ones, extending the glory of the resplendent Lord, who is mighty and ancient. May you, O boundless and most reliable leader conduct us over all the impediments. 7

Make hot the regions of earth, of heaven, of midspace for the oppressive vicious forces. O showerer of benefits, may you consume these vices everywhere with you radiant enlightenment, and make the heaven and mid-air hot for the impious propensities. 8



भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेपसंदक् ।  
 ध्रुव्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुयं दयसे वि मायाः ॥९॥  
 आ संयतमिन्द्र णः स्वस्ति शत्रुतूर्याय वृहतीममृधाम् ।  
 यया दासान्यार्याणि वृत्रा करो वज्रिन्स्तुतुका नार्हपाणि ॥१०॥  
 स नो नियुद्धिः पुरुहूत वेधो विश्वदागभिरा गहि प्रयज्यो ।  
 न या अदेवो वरते न देव आभिर्याहि तूयमा मद्रयद्रिक् ॥११॥

bhúvo jānasya divyāsya rājā pārthivasya jāgatas tveshasam-  
 drīk | dhishvá vajram dākshīṇa indra hāste víśvā ajurya  
 dayase ví māyāḥ || 9 || á samyātani indra ṇaḥ svastīm śa-  
 trutūryāya bṛihatīm amṛidhrām | yáyā dāsāny āryāṇi vṛi-  
 trā káro vajrin sutúkā nāhushāṇi || 10 || sá no niyúdbbhiḥ  
 puruhūta vedho viśvāvārābhir á gahi prayajyo | ná yá  
 ádevo vārate ná devá ābhir yāhi tūyam á madryadrīk  
 || 11 || 14 ||

( ५३ ) अयोर्विशं सूतम्

( १-१० ) दशरथस्यास्य सूतस्य मार्तण्डयो मरुदाग क्रपिः । इन्द्रो देवता । ध्रुव् छन्दः ॥

॥९॥ सुत इत्थं निर्मिस्त इन्द्र सोमे स्तोमे ब्रह्मणि श्रुत्यमान उक्थे ।  
 यद्वा युक्ताभ्यां मघवन्हरिभ्यां विश्वदृजं वाङ्मोरिन्द्र यांसि ॥१०॥  
 यद्वा द्विवि पार्यं सुप्तिमिन्द्र वृत्रहत्वेऽवसि शूरसातो ।  
 यद्वा दक्षस्य त्रिभ्युषो अत्रिभ्युदरन्धयः शर्धेत इन्द्र दस्यून ॥११॥

23.

Sutá it tvám nīmīṣṭa indra sóme stóme bráhmaṇi śasyá-  
 māna ukthé | yád vā yuktābhyām maghavan hāribhyām  
 bībhrad vajram bāhvór indra yāsi || 1 || yád vā divi párye  
 sūshvim indra vṛitrahátýe 'vasi śúrasātau | yád vā dāksha-  
 sya bibhyúsho ābibhyad árandhayāḥ śárdhata indra dās-  
 yūn || 2 ||

O bright-flaming resplendent Lord, you are the king of the people of heaven and of the moving races of earth. May you grasp in your right hand the bolt of punitive justice, and baffle all the devices of the wicked. 9

O resplendent Lord, bring to us concentrated, vast and unassailable prosperity beyond the reach of wicked, and by which, O wielder of adamantine justice, you render human enemies, whether wicked or virtuous, easy to be overcome. 10

Invoked by everyone, O revered creator, object of worship, come in our midst with your all-admired vital forces, whom neither demons nor divine powers can resist. Please do come to us soon with these forces. 11

## 23

O bounteous Lord, whilst the atmosphere is surcharged with devotional prayers, and when the hymns are being chanted, please be prepared to harness the horses in your chariot, or in case they have been already harnessed, please come speedily holding the adamantine of justice. 1

O resplendent Lord, at the appropriate time, you protect the devotee by helping him to destroy the devil of ignorance, or at the time of conflicts, equipped with adamantine punitive justice and undaunted, you destroy violent passion that torments your faithful devotees. 2

पाता सुतमिन्द्रो अस्तु सोमं प्रणेनीरुग्रो जरिनारमुती ।  
 कर्ता वीरायु सुष्वय उ लोकं दाता वसुं स्तुवते कीरये चित् ॥३॥  
 गन्तेर्यान्ति सर्वना हरिभ्यां बभ्रिर्वज्रं पृषिः सोमं दुर्दिर्गाः ।  
 कर्ता वीरं नयं सर्ववीरं श्रोता हवं गृणतः स्तोमवाहाः ॥४॥

अस्मै वयं यद्वावान् तद्विविष्म इन्द्राय यो नः प्रदिवो अपृस्कः ।  
 सुते सोमे स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथास्तत् ॥५॥

pātā sutām indro astu sōmam praṇenīr ugrō ja-  
 ritāram ūtī | kārtā vīrāya sūshvaya u lokām dātā vasu stu-  
 vatē kīraye cit || 3 || gāntēyānti sávanā hāribhyām babhrīr  
 vājram papīḥ sōmam dadīr gāḥ | kārtā vīram nāryam sār-  
 vavīram śrótā hāvam grīṇatā stōmavāhāḥ || 4 || āsmai va-  
 yām yād vāvāna tād vivishma indrāya yō naḥ pradīvo  
 āpas kāḥ | sūtē sōme stumāsi śānsad ukthēndrāya brāhma  
 vārdhanam yāthāsat || 5 || 15 ||

ब्रह्माणि हि चकृपे वर्धनानि तावत् इन्द्र मृत्तिभिर्विविष्मः ।  
 सुते सोमे सुतपाः शंसमानि रान्द्रया क्रियास्म वक्ष्णानि युज्ञे ॥६॥  
 स नो बोधि पुरोळाज्ञं रराणः पिबा तु सोमं गोक्रजीकमिन्द्र ।  
 एदं बृहिर्यजमानस्य सीदोक्तं कृधि त्वायत उ लोकम् ॥७॥

brāhmāṇi hī cakṛishé vārdhanāni tāvat ta indra matī-  
 bhir vivishmaḥ | sūtē sōme sutapāḥ śāntamāni rāṇḍyā  
 kriyāsma vākshaṇāni yajñāḥ || 6 || sā no bodhi puroḷāṣam  
 rārāṇaḥ pibā tū sōmam gōrijikam indra | édām barhīr yā-  
 jamānasya sīdorūṃ kṛidhi tvāyatā u lokām || 7 ||

May the resplendent mighty Lord sip the elixir of sweet devotion, and lead his devotees along the path of righteousness. May He, be the giver of honour to the presenter of homage and give wealth to the man who adores Him. 3

He blesses even the humblest performer good deeds with his speedy vital powers and resoluteness. He wields the bolt of justice and enjoys drinking the nectar of devotion, and showers wealth and progeny. He makes the valiant rich and receives tributes and hears chanter's invocations. 4

We have been singing hymns from the days of old in honour of the resplendent supreme Lord, who is pleased with them. Let us adore Him while our heart is full of divine love, and repeat prayers so that our adoration may augment His glory. 5

O resplendent Lord, we sing these divine hymns to you for, you have made the prayers for your exhilaration. Therefore, we wait on you with hymns. May we, O acceptor of our devotion, offer to you our dedicated homage and acceptable eulogies with our benevolent works, to you. 6

O divine Lord, be delighted to accept the cakes of dedication and herbal juice of prayer mixed with the curds of praises. Be seated, O Lord, in the hearts of the devoted worshipper and bestow popularity on the dedicated devotee. 7

स मन्दस्वा ह्यनु जोषमुग्रं प्र त्वा यज्ञासं इमे अश्रुवन्तु ।  
 प्रेमे हवासः पुरुहूतमुखे आ त्वेयं धीरवंस इन्द्र यम्याः ॥८॥  
 तं वः सखायः सं यथा सुतेषु सोमेभिर्नि पृणता भोजमिन्द्रम् ।  
 कुवितस्मा असीति नो भराय न सुष्टिमिन्द्रोऽवसे मृधाति ॥९॥  
 एवेदिन्द्रः सुते अस्तावि सोमे भरद्वाजेषु क्षयदिन्मघोनः ।  
 असयथा जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य दाता ॥१०॥

sá man-

dasvā hy ānu jósham ugra prá tvā yajñāsa imé aśnuvāntu |  
 prémé hávāsaḥ puruhūtām asmé ā tveyám dhír āvasa indra  
 yamyāḥ || 8 || tām 'vaḥ sakhāyaḥ sām yáthā sutésu sóme-  
 bhir im priṇatā bhojām índram | kuvít tasmā ásati no bhā-  
 rāya ná sūshvīm índró 'vase mṛidhāti || 9 || evéd indraḥ  
 suté astāvi sóme bharádvājeshu ksháyad fu maghónaḥ |  
 ásad yáthā jaritrá utá sūrír indro rāyó viśvávarasya datá  
 || 10 || 10 ||

( २४ ) षष्ठिर्वां सूक्तम्

(१-१.०) दशर्षस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिदशुः छन्दः ॥

॥१७७॥ वृषा मद् इन्द्रे श्लोक उक्त्वा सचा सोमेषु सुतपा ऋजीवी ।  
 अर्चय्यो मघवा नृम्य उक्थैर्युक्षो राजा गिरामक्षितोतिः ॥१॥  
 ततुर्विरो नर्यो विचेताः श्रोता हव गृणत उर्वृतिः ।  
 वसुः शंसो नरां कारुघाया वाजी स्तुतो विदथे दाति वाजम् ॥२॥

24.

Vṛṣhā máda indre ślóka ukthá śacā sómeshu sutapá  
 řijishí | arcatryò maghávā nṛbhya ukthaír dyukshó rájá  
 girám ákshitotih || 1 || tátarir víró náryo vícetāḥ grótā há-  
 vam grīnatā nṛvyūtiḥ | vāsuh śáuso narām karúdbhāyā vāji  
 stutó vidáthe dāti vájam || 2 ||



O mighty resplendent Lord, be pleased with our selfless sacrificial acts according to your discretion. May our invocations reach you, who is respected by all; we offer prayers to you for our protection. 8

Friends, whilst the elixir of devotion is being expressed, may you duly replenish the bounteous Lord with that elixir. Let there be plenty for Him, enough to provide nourishment for us. The resplendent Lord never neglects the care of him, who presents copious libation. 9

Thus, the resplendent Lord, the bounteous, has been glorified by the possessors of knowledge, while the loving devotion is expressed, so that the Lord may become the patron of His eulogist and give him all desirable riches. 10

## 24

At the sacred ceremonies, at which the hymns are chanted, prayers are recited and elixir of love offered, the sense of delight is produced; and thereby the resplendent Lord, becomes the showerer of blessings. The Lord, who is the acceptor of devotional love, the straightforward and the liberal giver is to be propitiated by men. He is dweller in heaven, the Lord of sacred songs, the one whose help is lasting. 1

He, the vanquisher of the evils, friend of man, all-wise, listener of devotional hymns, protector of the devotees and provider of comfort to all the ruler of men, the inspirer of all great deeds, the bestower of food, and one who is respected in holy synod, grants us sustenance. 2



अक्षो न चक्रयोः शूर बृहन्प्र ते मूक्ता रिरिचे रोदस्योः ।  
 वृक्षस्य नु ते पुरुहूत वया व्युत्तयो रुरुहुरिन्द्र पूर्वीः ॥३॥  
 शचीवतस्ते पुरुशाक् शाक्ता गवामिव स्तुतयः संचरणीः ।  
 वत्सानां न तन्तयस्त इन्द्र दामन्वन्तो अदामानः सुदामन् ॥४॥  
 अन्यद्य कर्करमन्यद् श्वोऽसंश्च सन्सुहुराचकिरिन्द्रः ।  
 मित्रो नो अत्र वरुणश्च पुष्यो वशस्य पर्येतास्ति ॥५॥

ākṣho ná cakryòḥ śūra bṛi-  
 hān prā te mahná ririce ródasyoh | ṛikṣhásya ná te pu-  
 rubūta vayá vy ūtáyo ruruhur indra pūrvīḥ || 3 || śácīvatas  
 te puruśāka śākā gāvāni iva srutáyaḥ samcáranīḥ | vatsā-  
 nām ná tantáyas ta indra dāmanvanto adāmānaḥ sudāman  
 || 4 || anyád adyá kárvaram anyád n śvó 'śac ca sán mū-  
 hur ācakrīr indraḥ | mitró no átra varuṇaḥ ca pūṣhárýo  
 vāsasya paryetásti || 5 || 17 ||

॥३॥ चि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरिन्द्रानयन्त यज्ञैः ।  
 तं त्वाभिः सुष्टुतिभिर्वाज्यन्त आजि न जग्मुर्गिर्वाहो अश्वोः ॥६॥  
 न यं जरन्ति शरदो न मासा न याव इन्द्रमवकुशयन्ति ।  
 वृद्धस्य चिद्वर्धतामस्य तनूः स्तोमेभिरुक्थेभ्यश्च शस्यमाना ॥७॥

ví tvád āpo ná párvatasya pṛishṭhād ukthébhīr indrā-  
 nayanta yajñāiḥ | tām tvābhiḥ suṣṭutibhir vājáyanta ājīm  
 ná jagmur girvāho áśyāḥ || 6 || ná yān járanti śarādo ná  
 māsā ná dyāva indram avakūśáyanti | vṛiddhásya cid var-  
 dhatām asya tanū stómebhīr ukthaiḥ ca śasyámānā || 7 ||

O resplendent Lord, mighty hero, invoked by many, your greatness transcends the boundaries of heaven and earth, like the lofty axle of the wheels. The manifold benefits of your blessings grow and grow like the branches of the tree. 3

O resplendent Lord, accomplisher of many acts, your powers, endowed with vigour, are manifold like converging tracks of cattle. They are elastic like tithers that hold a calf; but remain unfettered themselves. 4

The resplendent Lord performs one sort of action today, the creative, another sort tomorrow, the destructive. May He, the friendly, the beneficent one, the one provider of nourishments and the one virtuous, help us to overcome the domination of evils. 5

The resplendent Lord, as water descends from mountain tops, your devotees desirous of wealth, approach you with eulogies. In eagerness and vigour they are like warriors, mounted on coursers rushing to the battle-field, and bringing blessings from you, for you are accessible by praises only. 6

May the manifested person of resplendent Lord, glorified by praises and prayers, ever increase. He is the one, whom neither months nor autumns make old, nor days enfeeble. 7

न वीळवे नमते न स्थिराय न शर्धते दस्युजूताय स्तवान् ।  
 अज्रा इन्द्रस्य गिरयश्चिदृष्या गम्भीरे चिद्ववति गाधर्मस्ये ॥८॥  
 गम्भीरेण न उरुणामग्निन्प्रेषो यन्धि सुतपावन्वाजान् ।  
 स्या ऊ पु ऊर्ध्व ऊती अरिषण्यन्नक्तोव्युष्टौ परितक्म्यायाम् ॥९॥  
 सचस्व नायमवसे अभीक इतो वा तमिन्द्र पाहि रिषः ।  
 अमा चैनमरण्ये पाहि रिषो मदेम शतहिमाः सुवीराः ॥१०॥

ná viláve námate ná sthirāya ná śārdhate dāsyañjūtāya sta-  
 vān | ājrā indrasya girāyaś cid ṛishvā gambhīré cid bha-  
 vati gādhām asmai, || 8 || gambhīreṇa na urūnāmatrin prēshó  
 yandhi sutapāvan vājān | sthā ū shú ūrdhvā ūtī árishan-  
 yann aktór vyūshṭau páritakmyāyām || 9 || sácasva nāyām  
 ávase abhíka itó vā tám indra pāhi risháh | amá cainam  
 áraṇye pāhi rishó mādema śatāhimāḥ suvīrāḥ || 10 || 10 ||

( २५ ) पञ्चविंशं सूक्तम्

( १-९ ) मधर्मस्यास्य सूक्तस्य भार्गवस्यो मन्त्राश्च क्रयिः । इन्द्रो देवता । चिद्वप् ऊन् ।

११.॥ या त ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्निस्ति ।  
 तामिरू पु वृत्रहर्त्येऽवीर्न पुमिश्च वाजैर्महान् उग्र ॥१॥  
 आभिः स्पृष्टो मिथुतीरिषण्यन्नमित्रस्य व्ययया मन्धुमिन्द्र ।  
 आभिर्विश्वा अभियुजो विपूचीरायीय विशोऽव तारीर्दासीः ॥२॥

25.

Yá ta ūtír avamá yá paramá yá madhyaméndra śushminn  
 ásti | tábhīr ū shú vṛitrahátye 'vīr na ebbís ca vājāir mahān  
 na ugra || 1 || ābhi sprīḍho mithatīr árishanyann amītrasya  
 vyathayā manyūm indra | ābhīr víṣvā abhiyújo víshūcīr  
 áryāya víśó 'va tārīr dāsīb || 2 ||

Extolled by us He bends not to the robust, nor to the resolute, nor to the bold incited by wicked. High mountains are easy of access to the resplendent Lord. Even in the deep waters, He finds firm ground to rest on. 8

Admired by devotees as you are, O irresistible, actuated by a profound and comprehensive purpose, grant us food and strength. May you be ever diligent, and unreluctant to help us at the time when the gloom of night brightens to morning. 9

O resplendent Lord, steer our leader along the war-path and protect him; defend him against a near or distant calamity. Provide him with security when he is at home or in a forest. And may we, blessed with brave sons be happy through a hundred winters. 10

## 25

O mighty resplendent Lord, grant us protection on all the levels of the conflict of life, low, high or middling. May you support us to subdue our foes; supply us, O supreme Lord, with your strength-giving food. 1

O resplendent Lord, extolled by our hymns, while protecting our capacity to fight the evil forces, may you check the wrath of opponents. Also overthrow the attack of the servile evil races, abiding everywhere, in favour of virtuous ones. 2

इन्द्रं जामयं उत येऽजामयोऽर्वाचीनासो वनुषो युयुजे ।  
 त्वमेषां विधुरा शर्वासि जृहि वृष्ण्यानि कृणुही पराचः ॥३॥  
 शरो वा शरं चनते शरीरिस्तनुरुचा तरुषि यत्कृष्वेते ।  
 तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवेते ॥४॥  
 नहि त्वा शरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोध ।  
 इन्द्र नर्किष प्रत्यस्त्येषां विश्वा ज्ञातान्यभ्यसि तानि ॥५॥

indra jāmayā utá yé 'jā-  
 mayo 'rvācīnāso vanúsho yuyujré | tvām eśhām vithurā śā-  
 vāṇsi jalí vṛishnyāni kṛiṇuhí párucaḥ || 3 || śūro vā śūram  
 vanāte śārīrais tanūrúcā tárushi yāt kṛiṇvaite | toké vā gó-  
 shu tánaye yád apsú ví krándasī urvárāsu brávaite || 4 ||  
 nahí tvā śūro ná turó ná dhrishṇúr ná tvā yódhó mānya-  
 māno yuyódha | indra nákish tvā práty asty eśhām víśvā  
 jātāny abhy āsi tāni || 5 || 19 ||

॥२०॥ स पत्यत उभयोर्नृम्णमयोर्यदी वेधसः समिधे हवन्ते ।  
 वृत्रे वा महो नृवति क्षये वा व्यचस्वन्ता यदि वितन्तसेते ॥६॥  
 अथ स्मा ते चर्षणयो यदेजानिन्द्र व्रतोत भया वरूता ।  
 अस्माकासो ये नृत्तमासो अयं इन्द्र सुरयो दधिरे पुरो नः ॥७॥

sā patyata ubhāyor nṛimṇām ayór yádi vedhāsah sami-  
 dhé hāvante | vṛitré vā mahó nṛivāti kshāye vā vyācasvantā  
 yádi vitantasaite || 6 || ādha smā te carshaṇāyo yád éjan  
 indra trūtótā bhavā varūtā | asmākāso yé nṛitamāso arya  
 indra sūráyo dadhiré puró nah || 7 ||



O resplendent Lord, may you subdue the strength of all evil opponents whether our kinsmen or otherwise, when they present themselves before us and fight against us. May you enfeeble their strength and drive them away from us. 3

The enlightened person, the hero, assuredly kills evil tendencies by his inner strength under your protection, O Lord and (with your blessings) he wins in this conflict of equals in bodily prowess and personal strength, whilst both of them clamourously dispute over the possession of sons, grandsons, cattle, water or land. 4

But no one dares stand against you, neither a brave, nor a coward, nor a resolute, nor a fighter trusting in his valour. None of them is a match to you. Verily, you are the most powerful of all these persons. 5

Amidst the two disputants, that one acquires wealth, whose priests invoke Lord at worship in conflicts against powerful adversaries or in contention to gain dwellings among one's own relations. 6

O resplendent Lord, may you be the protector of our leading men at the time when they tremble with fear. May you be their saviour. Let those, who are chief leaders, be enjoyers and the worshippers who install them on high position be blessed by your favours. 7



अनु ते दायि मह इन्द्रियाय सुवा ते विश्वमनु वृत्रहृत्ये ।  
 अनु क्षत्रमनु सहो यज्ञत्रेन्द्र देवेभिरनु ते नृषह्ये ॥८॥  
 एवा नुः स्पृधुः समजा समत्स्विन्द्र रारन्धि मिथुतीरदेवीः ।  
 विद्याम वस्तोरवसा गुणन्तो भरद्वाजा उत ते इन्द्र नुनम् ॥९॥

ānu te dayi mabā in-  
 driyāya śatrā te vīśvam ānu vṛitrahātye | ānu kṣatrām  
 ānu sāho yajatrēndra devēbhīr ānu te nṛishāhye || 8 || evā  
 na sprīdhaḥ sām ajā samātsv indra rārandhī mithatīr āde-  
 vīḥ | vidyāma vāstor āvasā guṇānto bharādvājā utā ta in-  
 dra nūnām || 9 || 20 ||

( २५ ) यज्ञिन् सुकृत्

(१-८) महर्षेस्त्वाय सुकृत्य वार्यस्तयो भरद्वाज कविः । इन्द्रो देवता । विष्णुः कृत् ।

॥२६॥ श्रुधी न इन्द्र ह्यामसि त्वा महो वाजस्य सातो वावृषाणाः ।  
 स यद्विशोऽयन्त शरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥  
 त्वां वाजी हवते वाजिनेयो महो वाजस्य गर्घस्य सातो ।  
 त्वां वृत्रेभ्यिन्द्र सत्यति तरुं त्वां चष्टे सुष्टिहा गोषु युध्यन् ॥२॥  
 त्वं कविं चोदयोऽर्कसातो त्वं कुत्साय शुष्णं दाशुषे वर्क ।  
 त्वं शिरो अमर्मणः पराहमतिथिग्वाय शंस्यं करिष्यन् ॥३॥

26.

Śrudhī na indra hvāyāmasi tvā mahó vājasya sātaū  
 vāvṛishāṇāḥ | sām yād viśo 'yanta śūrasātā ugrām nō 'vaḥ  
 pārye āhan dāḥ || 1 || tvām vājī havate vājineyó mahó vā-  
 jasya gādhyasya sātaū | tvām vṛitrēshv indra sātpatim tā-  
 rutram tvām caṣṭe muṣṭīhā gōshu yūdhyan || 2 || tvām  
 kavīm codayo 'rkāsātāu tvām kutsāya śuṣṇam dāśuṣhe  
 vark | tvām śro amarmāṇaḥ pārāhann atithigvāya śānsyam  
 karishyān || 3 ||

O adorable Lord, all mighty powers have been successively conceded to you by Nature's bounties for the destruction of evil forces. O revered one, verily, in you is centered appropriate vigour and strength as well. 8

O powerful resplendent Lord, grant us the courage to fight the forces of evil. Inspire us to overthrow the godless demoniac forces that fight against us. May we the bearers of the light of knowledge adore you and thereby be privileged to obtain your favour. 9

## 26

O resplendent Lord, we invoke you with these spontaneously flowing streams of hymns for obtaining abundant food. Hear us and give us sure help when on a future day we assemble on the battle-field of life. 1

O resplendent Lord, the descendants of learned men place all their affluence at your feet and entreat you to acquire wealth and wisdom. You are the patron of those who are good and saviour when evil forces assail them. It is with your encouragement and guidance that he continues his duel as if with fists to win land and cattle. 2

You encourage the sage for the attainment of food of knowledge. It is you again who undo the evil for the safety of your wise devotee, the offerer of homage. For the welfare of the faithful one, dear as a guest, you humble down the wicked, the one who wrongly imagines himself invulnerable. 3

त्वं रथं प्र भरौ योधमृष्वमावो युध्यन्तं वृषभं दशयुम् ।  
 त्वं तुग्रं धेतसवे सचाहन्त्वं तुजि गृणन्तमिन्द्र तूतोः ॥१॥  
 त्वं तदुक्थमिन्द्र बर्हणा कः प्र यच्छता सहस्रा शूर दधि ।  
 अव गिरेर्दासं शम्बरं हुन्प्रावो दिवौदासं चित्राभिरूती ॥५॥

tvām rātham prā bharo yodhām ṛishvām  
 āvo yūdhyantam ṛishabhāṇa dāśadyum | tvāṇa tūgram ve-  
 tasāve sácāhan tvām tūjīm grīṇāntam indra tūtoḥ || 4 ||  
 tvām tād ukthām indra barhāṇā kaḥ prā yāc chatā sa-  
 hāsrā śūra dārshi | āva girér dāsam śāmbaram hān prāvo  
 dīvodāsam citrābhir ūtī || 5 || 21 ||

॥२२॥ त्वं श्रद्धाभिर्मन्दसानः सोमैर्दुभीतये चुमुरिमिन्द्र सिष्वप् ।  
 त्वं रजि पिठिनसे दशस्यन्ष्टि सहस्रा शच्या सचाहन् ॥६॥  
 अहं च न तत्सूरिभिरानङ्यां तव ज्याय इन्द्र सुघ्नमोजः ।  
 त्वया यत्स्तवन्ते सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ ॥७॥  
 वयं ते अस्यामिन्द्र युष्महंतौ सखायः स्याम महिन् प्रेष्ठाः ।  
 प्रातर्दनिः क्षत्रश्रीरेस्तु श्रेष्ठे घृने वृत्राणां सुनये धनानाम् ॥८॥

tvām śraddhābhir mandasānāḥ sómair dabhítaye cúmu-  
 rim indra sishvap | tvāṇa rajīm pīthīnase daśasyān śhashtīm  
 sahāsrā śācyā sácāhan || 6 || ahām canā tāt sūribhir ānaṣ-  
 yām tāva jyāya indra sumnām ōjah | tvāyā yāt stāvante  
 sadhavīra virās trivārūthēna nāhuṣhā śavishṭha || 7 || vayām  
 te asyām indra dyumnāhūtau sākhyāyaḥ syāma mahina  
 prēsthāḥ | prātardaniḥ kshatrasrīr astu śrēshṭho ghanē  
 vṛitrāṇām sanāye dhānānām || 8 || 22 ||

O resplendent Lord, you grant to the liberal giver a great chariot to contest in the struggle of life. You protect him while he is engaged in fighting for a long period. You subdue violent elements along with arrogance and you encourage the steadfast, who adores you. 4

O brave resplendent Lord, you accomplish a great task when you destroy hundred-thousand forces of the wicked. You put an end to the immoral thoughts coming out of our brain, and you bless the faithful and loyal devotees with your marvellous protections. 5

O Lord, pleased by libation offered with faith, you destroy the clinging sinful tendencies with a view to protect the disciplined people. You equip the faithful persons with ability, annihilate with your right lot of innumerable evils (as if sixty thousand warriors). 6

O resplendent, mightiest and brave, vanquisher of the evil, O triply-strong defender, may I along with my virtuous helpers, acquire your most excellent felicity and vigour which, as men believe, have been bestowed on your faithful devotees. 7

O revered resplendent Lord, may we, your friends, become most dear to you at this place of holy worship. May our illustrious defenders and preceptors be most glorious. May they be able to overcome the demoniac forces and may you shower on us affluence and prosperity. 8

( २७ ) समष्टिषां सूत्रम्

(१-८) महर्षेऽस्यास्य सूत्रस्य वार्ध्वायस्यो मरद्वायः कृतिः । (१-७) प्रथमादिसप्तर्षिभिः

(८) महर्ष्याथ चायमानस्यावर्तिनो शर्म देवते । निद्रुषः ॥

॥२३॥ किमस्य मदे किम्वस्य पीताविन्द्रः किमस्य सुख्ये चकार ।  
 रणा वा ये निषदि किं ते अस्य पुरा विविद्रे किमु नूतनासः ॥१॥  
 सदस्य मदे सदस्य पीताविन्द्रः सदस्य सुख्ये चकार ।  
 रणा वा ये निषदि सते अस्य पुरा विविद्रे सद् नूतनासः ॥२॥  
 नहि नु ते महिमेनः समस्य न मघवन्मघवत्त्वस्य विद्म ।  
 न राधसोराधसो नूतनस्येन्द्र नकिर्ददृश इन्द्रियं ते ॥३॥  
 एतस्यत्त इन्द्रियमचेति येनावधीर्वराशिक्षस्य शेषः ।  
 वज्रस्य यत्ते निहतस्य शुष्मात्स्वनाच्चिदिन्द्र परमो ददार ॥४॥

27

Kim asya māde kim v asya pitāv indrah kim asya  
 sakhyé cakāra | rāṇā vā yé nishādi kim té asya purā vi-  
 vidre kim u nūtanāsah || 1 || sād asya māde sād v asya  
 pitāv indrah sād asya sakhyé cakāra | rāṇā vā yé nishādi  
 sāt té asya purā vividre sād u nūtanāsah || 2 || nahí nū te  
 mahimānaḥ samasya ná maghavan maghavattváśya vidmá |  
 ná rádhaso-rādhaso nūtanasyéndra nákir dadṛṣa indriyám  
 te || 3 || etāt tyāt ta indriyám aceti yénāvadhīr varāśikha-  
 sya śéshah | vājrasya yāt te nīhatasya śúśhmāt svanāc cid  
 indra paramó dadāra || 4 ||

वधीदिन्द्रो वरशिक्षस्य शेषोऽभ्यावर्तिने चायमानाय शिक्षन् ।  
 वृचीवतो यदरियुपीयां हन्युर्वे अर्धे म्रियसापरो दर्त ॥५॥

vādhīd indro varāśikhasya śésho  
 'bhyāvartīne cāyamānāya śikshan | vṛcīvato yād dhariyūpī-  
 yāyām hān pūrve ārdhe bhīyāsāparo dārt || 5 || 21 ||



What has resplendent Lord done in the exhilaration (of the devotional prayers from us)? What has he done on quaffing this ? What has he done in friendship for this ? What have former, what have recent adorers, obtained from you in the chamber of their hearts ? 1

Verily, in the rapturous joy of divine love, the resplendent performs noble deeds, once quaffing the elixir of praises; or in friendship for this devotion the Lord accomplishes wonderful task. Adorers of old and recent times continue to obtain many benefits out of this to gladden the chamber of their hearts. 2

O bounteous Lord, we know not the extent of your vast magnitude, also we know not the limit of your abundance; no one has yet discerned the bounds of your power which reveals fresh forms every moment. 3

O resplendent Lord, we have witnessed with our eyes the resoluteness wherewith you subdue the vices of sense organs. The boldest of them was controlled at the mere noise of your bolt of punitive justice, hurled with all your force. 4

Favouring the wise persons, vigilant from all sides, born in the families of people serving with dedication, the resplendent Lord destroys the root of deceptive ignorance, killing crookedly wicked tendencies, resting in the front part of the heart, whilst the host of evils on the other part themselves scatter through fear. 5



॥२४॥

त्रिंशच्छतं वर्मिणं इन्द्र साकं यज्यावत्यां पुरुहूत श्रवस्या ।  
 वृचीवन्तः शरवे पत्यमानाः पात्री भिन्दाना न्यर्धान्यायन् ॥६॥  
 यस्य गावावरुपा सूर्यवस्य अन्तरं पु चरन्ते रेरिहाणा ।  
 स सृञ्जयाय तुर्यंशं परादाद्वृचीवतो दैववाताय शिक्षन् ॥७॥  
 इयौ अग्ने रथिनो विशति गा वधूमतो मघवा मह्ये सुभ्राट् ।  
 अभ्यावर्ती चायमानो ददाति दुणाशेयं दक्षिणा पार्थिवानाम् ॥८॥

triṁśacchatam varmīna indra sākāṁ yavyāvatyāṁ pu-  
 ruhūta śravasyā | vricīvantah śarave pātyamānāḥ pātrā  
 bhindānā nyarthāny āyan || 6 || yāsya gāvāv arushā sūya-  
 vasyū antār ū shū carato rérihāṇā | sā sṛñjayaya turvā-  
 śam parādād vricivato daivavātāya śikshan || 7 || dvayāṁ  
 agne rathīno viṁsatīm gā vadhūmato maghāvā māhyam  
 sanirāt | abhyāvartī cāyamānó dadāti duṇāśeyām dākṣhiṇā  
 pārhavānām || 8 || 24 ||

( २८ ) अष्टाविंशं सूक्तम्

(१-८) अष्टर्वस्यास्य सूक्तस्य बार्हस्पत्यो भगवाच्च ऋषिः । (१, ३-७) प्रथमर्वन्तूतीयादिषष्ठानाञ्च गावः,

(२, ८) द्वितीयाष्टम्योऽग्निर्द्वौ गावो वा देवताः । (१, ५-७) प्रथमर्वः षष्ठम्यादितृचस्य च त्रिष्टुप्,

(२-४) द्वितीयादितृचस्य ऋगती, (८) अष्टम्याश्चानुष्टुप् छन्दसि ॥

॥२५॥

आ गावो अगमन्नुत भद्रमक्रन्त्सीदन्तु गोष्ठे रुण्यन्त्वस्मे ।  
 प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वीरुपसो दुहानाः ॥१॥  
 इन्द्रो यज्जने पृणते च शिक्षत्युपेददाति न स्वं मुषायति ।  
 भूयोभूयो रुचिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवसुम् ॥२॥

28.

Ā gāvo agmann itā bhadram akran sīdanta goshthe  
 ranāyantv asme | prajāvatīḥ pururūpā ihā syūr indrāya  
 pūrvir ushāso dūhānāḥ || 1 || indro yajvane pṛiṇatō ca śi-  
 kshaty ūpēd dadāti nā svām mushāyati | bhūyo-bhūyo ra-  
 yīm īd asya vardhāyann ābhinne khilye nī dadhāti deva-  
 yūm || 2 ||

O revered resplendent Lord, invoked by all, the host of evil passions, amounting to three thousand and odd, collect together in our body to acquire glory, but you render them ineffective. Your virtues defend the attack of an arrow and proceed ahead for the destruction of evils. 6

He, whose bright prancing steers (rays), delighted with suitable sustaining elements, proceed between heaven and earth, impels the benefactors to devote to a constructive work and the vigilant reformers to remove crooked and wicked elements. 7

O Lord revered, all-pervading, the sovereign of all, on both of us, rich and poor seated in chariots may you bestow charming divine damsels, and twenty divine cows, a gift hard to assure from any other source. 8

May cows come and bring us good fortune; let them stay in our cowsheds and enjoy in our company. May many coloured cows bring here prolific milk for offerings to the resplendent Lord at many dawns. 1

The resplendent Lord bestows affluence on the devotee who offers worship and oblations. He takes not what belongs to the worshipper and gives him more; thereby increasing his wealth more and ever-more, he places the devotee in fortified positions, free from danger. 2

न ता नशन्ति न दंभाति तत्करो नासामामित्रो व्यथिरा दधर्षति ।  
 देवाँश्च याभियेजते ददाति च ज्योगित्ताभिः सचते गोपतिः सह ॥३॥  
 न ता अर्वा रेणुककाटो अश्रुते न संस्कृतत्रसुपं यन्ति ता अभि ।  
 उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥४॥  
 गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भूतः ।  
 इमा या गावः स जनास इन्द्र इच्छामीषुदा मनसा चिदिन्द्रम् ॥५॥

ná tá nasanti ná dabhāti táskaro nāsām āmitró  
 vyáthir á dadharshati | devāṅs ca yábhīr yájate dádāti ca  
 jyóg it tábhiḥ sacate gópatih sahá || 3 || ná tá árvā reṇú-  
 kakāto asnute ná saṁskṛitatráṁ úpa yanti tá abhí | uru-  
 gāyám ábhayam táśya tá ánu gāvo mártasya ví caranti  
 yájvanah || 4 || gāvo bhágo gāva índro me achān gāvah só-  
 masya prathamásya bhaksháh | imá yá gāvah sá janāsa ín-  
 dra ichámīd dhṛidá mánasā cid índram || 5 ||

यूयं गावो मेदयथा कृशं चिदश्रीरं चिक्कणुथा सुप्रतीकम् ।  
 भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वयं उच्यते सुभासु ॥६॥  
 प्रजावतीः सुयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।  
 मा वः स्तेन ईशान् माघर्शसः परि वा हेती रुद्रस्य वृज्याः ॥७॥

उपेदसुपपचनमासु गोपूषं पृच्यताम् ।  
 उपं ऋषभस्य रेतस्युपेन्द्र तवं वीर्यं ॥८॥

yūyám gāvo  
 medayathā kṛśám cid asrīrám cit kṛiṇuthā suprátīkam |  
 bhadráṁ grīhám kṛiṇutha bhadravāco bṛihád vo váya  
 ucyate sabhāsu || 6 || prajāvatih sūyavasam riśantiḥ suddhā  
 apāḥ suprapāṇé pibantiḥ | mā va stená īśata māghāśansaḥ  
 pári vo hetí rudrásya vṛijyāḥ || 7 || úpedám upapárcanam  
 āsú góshúpa pṛicyatām | úpa ṛishabhásya rétasy úpendra  
 táva vírye || 8 || 25 ||

Let not the cows run away from us, let no thief carry them away; let no hostile weapon fall upon them. May the master of the cattle be long possessed of them, with the milk products of which he makes offerings and with which he serves the godly men. 3

Let not the cows fall a victim to the arrogant, dust-spurning, war-horse. Let them not fall in the hands of a butcher or his shop. Let the cattle of the man, the householder, move about free and graze out of fear. 4

May the cows be our affluence; may the resplendent Lord grant us cattle; may the cows yield food (milk and butter) of the first libation. These cows, O men, are sacred as the Lord resplendent Himself,—the Lord whose blessings we crave for, with head and heart. 5

O cows, you strengthen even the worn-out and fatigued and make the unlovely beautiful to look on. Your lowing is auspicious, and makes my dwelling prosperous. Great is the abundance that is attributed to you in our religious ceremony. 6

May you, O cows, have many calves grazing upon good pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey assail you and may the dart of vital Lord never fall on you. 7

O resplendent Lord, a showerer of virility as you are, may we have by your blessings the sturdy bulls for insemination and let us have plenty of nourishment for the cows. 8



( २९ ) एकोनविंशं सूक्तम्

( १-६ ) षड्विंशत्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । मिहृप् छन्दः ॥

॥१॥ इन्द्रं वो नरः सख्याय सेपुर्महो यन्तः सुमतेयं चकानाः ।  
महो हि दाता वज्रहस्तो अस्ति महाम् रष्वमवसे यजध्वम् ॥१॥  
आ यस्मिन्हस्ते नयीं मिमिक्षुरा रथे हिरण्यये रथेष्ठाः ।  
आ रश्मयो गर्भस्त्योः स्थुरयोराघ्वन्नश्वासो वृषणो युजानाः ॥२॥

29.

Índram vo nárah sakhyāya sepur mahó yántaḥ suma-  
tāye cakāhāḥ | mahó hí dātā vájrahasto ásti mahām u raṇ-  
vām ávasa yajadhvam || 1 || á yásmin háste nāryā mimi-  
kshúr á ráthe hiranyāye ratheshthāḥ | á rasmáyō gábha-  
styo sthūrāyor ádhvann ásvāso vṛishāṇo yujānāḥ || 2 ||

श्रिये ते पादा दुव आ मिमिक्षुर्धृष्युर्वज्री शवंसा दक्षिणावान् ।  
वसानो अत्कं सुरभि इदो कं स्वर्णं नृतविषिरो वमूथ ॥३॥  
स सोम आमिक्षुतमः सुतो भुयस्मिन्पक्तिः पच्यते सन्ति धानाः ।  
इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्थ्या शंसन्तो देववाततमाः ॥४॥  
न ते अन्तः शवंसो धाय्यस्य वि तु बाबधे रोदसी महित्वा ।  
आ ता सूरिः पृणति तूर्तुजानो युथेवाप्सु समीजमान ऊती ॥५॥  
एवेदिन्द्रः सुहवं ऋष्वो अस्तुती अनूती हिरिषिप्रः सत्वा ।  
एवा हि जातो असमात्योजाः पुरु च वृत्रा हनति नि दस्युन् ॥६॥

śriyé te pādā dúva á mimikshur dhrishṇúr vajrí śavasā  
dākshināvān | vāsāno átkam surabhīm dṛiṣé kām svār ná  
nṛitav ishíró babbūtha || 3 || sá sóma ámīṣlatamah suto bhūd  
yásmin paktiḥ pacyáte sánti dhānāḥ | índram nára stu-  
vānto brahmakārā ukthā śānsanto devāvātataamāḥ || 4 || ná  
te ántaḥ śavaso dhāyy asyá ví tú bābadhe ródasī mahitvá |  
á tá sūriḥ pṛinatí tūtajāno yūthévāpsú samíjamāna ūtí  
|| 5 || evéd índrah suháva řishvó astūti ánūti hiriṣiprah  
sátvā | evá hí jātó ásamātyojāḥ purú ca vṛitrā hanati ní  
dasyūn || 6 || 1 ||

O great men, your leading priests are propitiating resplendent Lord for His friendship and loving kindness. The judicious Lord is the greatest giver of gifts; worship Him to win His protection. 1

We hail our Lord in whose hands rests the well-being of men. He mounts on a golden, firmly-stationed cosmic chariot. With His firm arms He holds the reins. His forces, as if steeds, are well-yoked, and ready for the road. 2

Your devotees offer adoration at your feet for glory. You are the conqueror of ominous elements, resolute as thunderbolt, judicious, merciful and benevolent. After traversing the universe like the sun, you appear amidst us as if robed in a heavenly beautiful garment, which displays you as a charming dancer. 3

Your favourite libation is one that is full of devotion, replete with knowledge and good deeds, as if, a fire-offering of effused herbal juices, very well mixed with baked cakes and fried barley. Equipped with their virtues, your devotees, the admirers of Nature's bounties, extol you by singing hymns and offering dedication to you. 4

Your greatness is beyond measure. Even earth and heaven know not the limit of your grandness. Your devotees, hastening for the performance of a dedicated act, endeavour to keep you pleased with devotional offerings as the cowherd keeps cows pleased by taking them to a pond of water. 5

The lofty resplendent Lord is prompt to listen, decked with blue radiance, as if on his nose and chin, giver of wealth, whether coming or not coming to worship. May He with unparalleled might destroy all opposing evil forces and violent elements as soon as manifested. 6



( ३० ) विंशो सूक्तम्

\*(१-५) पञ्चमस्यास्य सूक्तस्य शार्ङ्गस्यतो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३॥

भूय इहावृधे वीर्यायै एको अजुर्यो दयते वसूनि ।  
 प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥१॥  
 अधो मन्ये बृहदसुर्यमस्य यानि द्वाधार नकिरा मिनाति ।  
 दिवेदिवे सूर्यो दर्शतो भूहि सन्नान्युर्विया सुकतुर्धात ॥२॥

30.

Bhūya id vāvṛidhe vīryāyāi éko ajuryó dayate vāsūni |  
 prā ririce divā indrah pṛithivyā ardhām id asya prāti ró-  
 dasi ubhé || 1 || ádhā manye bṛihád asuryām asya yāni dā-  
 dhāra nākir ā mināti | divé-dive sūryo darṣatō bhūd ví sād-  
 māny urviyā sukrátur dhāt || 2 ||

अथा चिद्धू चित्तदपो नदीनां यदाभ्यो अरदो गातुमिन्द्र ।  
 नि पर्वता अश्वसदो न सेंदुस्त्वया हृळ्हानि सुकतो रजांसि ॥३॥  
 सत्यमित्तन्न त्वावी अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायान् ।  
 अहुन्नहिं परिशयानमणोऽवासजो अपो अच्छा समुद्रम् ॥४॥  
 त्वमपो वि दुरो विषूचीरिन्द्र हृळ्हर्मरूः पर्वतस्य ।  
 राजाभवो जगत्तर्षणीनां साकं सूर्यं जनयन्धामुषासम् ॥५॥

adyā cin nū cit-tād āpo  
 nadīnām yād ābhyo ārado gātūm indra | nī pārvatā adma-  
 sado ná sedus tváyā dṛiḥhāni sukrato rájānsi || 3 || satyām  
 ít tán ná tvāvāi anyó astíndra devó ná mārtyo jyāyān |  
 āhaun āhim parisáyānam árnó 'vāsrijo apó áchā samudráam  
 || 4 || tvām apó ví dúro víshūcīr indra dṛilhām arujah pārv-  
 vatasya | rájābhavo jágataṣ carshanīnām sākām sūryam ja-  
 nāyan dyām ushāsam || 5 || २ ||

The eternal resplendent Lord, augments ever more His glory for heroic deeds. He is chief of all and bestows riches. Whilst the sun illuminates only half of the globe, the Lord illuminates the entire universe and transcends both, heaven and earth. 1

I glorify His vast and evil-destroying nature. No one can resist Him from acting on what He once determines. Through His order, the sun is made visible everyday; and the regions are set and spread, near or far. 2

O the performer of benevolent deeds, verily, your act of liberation of rivers, whereby you direct them on their course is effective. Like men, quiet at meals, the mountains have settled down at their own places. Through your order the regions are made steadfast. 3

This is true, no one else is like you, O resplendent Lord, no divine power, nor any mortal is superior to you. You always destroy the dragon of dark forces who obstructs flow of thoughts and let free the streams to proceed to the ocean, the destination. 4

O resplendent Lord, you have set the obstructed thoughts free to flow in all directions. You have fractured the solid barrier of the cloud of dark forces. You are Lord over the people of the world, with your glory manifest in the sun, the sky and the dawn. 5

( ३१ ) पञ्चमितीं सूक्तम्

(१-५) पञ्चमितीं सूक्तस्य माध्याकः सुप्रोमः कविः । इन्द्रो देवता । (१-३, ५) प्रपमादि-  
दृषस्य पञ्चम्या क्रषभ विदुः, (५) वतुभ्याम शकरी उच्यते ॥

३१ अमुरेको रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।  
वि तोके अप्सु तनये च सुरेऽवोचन्त चर्षणयो विवाचः ॥१॥  
त्वद्वियेन्द्र पार्थिवानि विश्वाच्युता चित्त्वावयन्ते रजांसि ।  
द्यावाक्षामा पर्वतासो वनानि विश्वं दृळ्हं भयते अज्मन्ना ते ॥२॥

31.

Āblūr ēko rayipate rayiṇām ā hāstayor adhithā indra  
kṛishtīḥ | vi toké apsú tánaye ca sūré 'vocanta carshanāyo  
vívācaḥ || 1 || tvād bhiyendra páarthivāni vísvācyutā cic cyā-  
vayante rájānsi | dyāvākshāmā párvatāso vānāni víśvam  
dṛilhām bhayate ājmann ā te || 2 ||

त्वं कुत्सेनामि शुष्णमिन्द्राशुषं युज्य कुयवं गविष्टो ।  
दशं प्रपित्वे अधः सूर्यस्य मुषायश्चक्रमविवि रपांसि ॥३॥  
त्वं शतान्यत्र शम्बरस्य पुरो जघन्थाप्रतीनि दस्योः ।  
अशिक्षो यत्र शच्या शचीवो दिवोदासाय सुन्वते सुतके भरद्वाजाय गृणते वसूनि ॥४॥  
स संत्यसत्स्वन्महते रणाय रथमा तिष्ठ तुविनृम्ण भीमम् ।  
याहिं प्रपथिन्नवसोप मद्विक्त्रं च श्रुत श्रावय चर्षणिर्म्यः ॥५॥

tvām kútsenābhī śúsh-  
ṇam indrásúśhaṇ yudhya kúyavam gávishtau | dáśa pra-  
pitvė ádha sūryasya mushāyāś cakrām ávive rápānsi || 3 ||  
tvām śatāny áva śámbarasya puro jaghanthāpratīni dās-  
yoh | śśiksho yātra śācyā śacivo dívodāsāya sunvaté su-  
takre bharádvejāya grīnaté vāsūni || 4 || śá satyasatvan ma-  
haté rāṇāya rátham ā tishṭha tuvinṛimṇa bhīmám | yāhi  
prapathinn ávasópa madrik prá. ca śruta śrāvaya carsha-  
nībhyah || 5 || ३ ||

O Lord of riches, you are the sovereign ruler over treasures. You hold people in your hands, and these mortals glorify you with various adorations to obtain sons, valiant grandsons, and sunlight. 1

Through your fear, O resplendent Lord, all the regions of the firmament cause the unfallen rain to precipitate, the heavens, the earth, the mountains, the forests, all the vast, solid creations of the world are frightened at your approach. 2

You help wise sage to fight against the inexhaustible exploiter. You destroy malice of the mental struggle. In conflicts you hold the wheel of the chariot of the sun and drive away the malignant spirits. 3

You destroy the hundreds of impregnable centres of powerful evil. O sagacious Lord, honoured by the homage, you in your liberality bestow riches upon the faithful friends, the learned and upon the enlightened singers hymning your praise. 4

O leader of true heroes, possessor of infinite wealth, may you mount your formidable car for the arduous conflict, come to me, O Lord, the persuer of a progressive path, for my protection. O illustrious Lord, make us worthy of honour amongst our fellow men. 5

( ३२ ) दामिर्तं सूक्तम्

( १-५ ) पञ्चमस्यास्य सूक्तस्य भारद्वाजः मुहोष कविः । इन्द्रो देवता । विदुषः छन्दः ॥

अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।  
 विरपिने वज्रिणे शतमानि वचास्यासा स्थविराय तक्षम् ॥१॥  
 स मातरा सूर्येणा कवीनामवासयद्भुजदग्निं गृणानः ।  
 स्वाधीभिर्ऋकभिर्वावशान उदुस्त्रियाणामसृजन्निदानम् ॥२॥

32.

Āpūrvyā purutāmāny asmai mahé vīrāya tavāse turāya |  
 virapśīne vajrīṇe śamtamāni vācāṁsy āsā sthāvīrāya ta-  
 ksham || 1 || sá mātārā sūryeṇā kavīnām āvāsayaḥ rujād  
 ādriṁ grīṇānāḥ | svādhibhir rīkvabhir vāvaśānā ūd usrīyā  
 nām asrijan nidānam || 2 ||

स वक्त्रिभिर्ऋकभिर्गोषु शश्वन्मितक्षुभिः पुरुकृत्वा जिगाय ।  
 पुरः पुरोहा सखिभिः सखीयन्द्वाहा रुरोज कविभिः कविः सन् ॥३॥  
 स नीव्याभिर्जरितारमच्छा महो वाजैर्भर्महद्भिश्च शुष्मैः ।  
 पुरुवीरामिर्वृषभ क्षितीनामा गिर्वणः सुविताय प्र याहि ॥४॥  
 स सर्गेण शवसा तक्तो अत्यैरप इन्द्रो दक्षिणतस्तुराषाद् ।  
 इत्या सृजाना अनपावृदयं दिवेदिव विविपुरप्रमृष्यम् ॥५॥

sá vāhniḥbhir rīkvabhir góshu  
 śasvan mitājñubhiḥ purukṛtvā jigāya | púraḥ purohá sá-  
 khibhiḥ sakhiyān ḍṛiḥá ruroja kavibhiḥ kavīḥ sán || 3 || sá  
 nīvyābhir jaritāram áchá mahó vājebhir mahādbhiḥ ca śúsh-  
 maiḥ | puruvīrābhir vṛishabha kshitīnām á girvaṇaḥ suvi-  
 tāya prá yāhi || 4 || sá sárgena śivasā taktó átyair apá ín-  
 dro dakshinatás turāshát | ithá srijānā ānapāvṛid ārtham  
 divé-dive vivishur apramrishyám || 5 || ॥



I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice. 1

Amidst the sages, with the Sun, He brightens the parents (earth and heaven) and glorified by them, He shatters the mountain of darkness, and casts off the fetters of kine (free thoughts) in fulfilment of the demands of the intent worshippers, and their prayers to that end. 2

He, the accomplisher of all deeds, together with His worshipper, ever offering oblations with bended knees, becomes successful in rescuing the cows (from the caves). He is friendly with his friends and far-seeing with the far-seeing. Being the destroyer of the citadels, He demolishes the strongholds of violent evil forces. 3

O showerer of blessings, propitiated by praise, come to him, who glorifies you, to make him happy amongst men with abundant food, new harvest, and exceeding strength for the welfare of mankind. 4

Endowed with natural force, possessed of swift vital power, the resplendent Lord, the overcomer of adversaries, sets free the streams of thoughts at the right time. Thus liberated, the waters of thoughts, expand daily to the insatiable goal, whence there is no returning. 5



( ३३ ) षष्ठ्यां सूक्तम्

( १-५ ) पञ्चमस्तस्य सूक्तस्य भाष्यम् : शुनदोम ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

३५॥

य ओजिष्ठ इन्द्र तं सु नो दा मदो वृषन्त्वमिष्टिर्दास्वान् ।  
 सौवर्ध्वं यो वृनवत्त्वभ्यो वृत्रा समत्सु सासहदुमित्रान् ॥१॥  
 त्वां ह्रीन्द्रावसि विवाचो हवन्ते चर्षणयः शूरसातो ।  
 त्वं विप्रैर्मिर्वि पुणिरशायुस्त्वोत इत्सर्निता वाजुमवी ॥२॥

33.

Yá ójishṭha indra tāṃ sū no dā mádo vṛishan sva-  
 bhishtír dāsvān | saúvasvyam yó vanávat sváśvo vṛitrá sa-  
 mátsu sāsábad amitrān || 1 || tvām hīndrávase vívāco há-  
 vante carshanáyah śúrasātau | tvām víprebhir ví panīr  
 aśāyas tvóta ít sánitā vājam árvā || 2 ||

त्वं तौ इन्द्रोमयी अमित्रान्दासा वृत्राण्यायी च शूर ।  
 वधीर्वनेव सुधितिभिरत्केरा पृत्सु दर्शि नृणां नृतम ॥३॥  
 स त्वं न इन्द्राकवामिरुती सखा विश्वायुरविता वृधे भूः ।  
 स्वर्षाता यद्वयामसि त्वा गुध्यन्तो नेमधिता पृत्सु शूर ॥४॥  
 नूनं न इन्द्रापुराय च स्या भवां मृळीक उत नो अभिष्टौ ।  
 इत्या नृणन्तो मृहिनस्य शर्मिन्दुवि प्याम पायै गोषतमाः ॥५॥

tvām táñ indrobhá-  
 yāñ amitrān dāsā vṛitrāny áryā ca śūra | vādhir vāneva  
 súdhitebhir átkair á prītsú darshi nṛiṇām nṛitama || 3 || sá  
 tvām na indrákavābhir ūtí sákhā viśváyur avitá vṛidhé  
 bhūḥ | svārshātā yád dhváyāmasi tvā yúdhhyanto nemádhitā  
 prītsú śūra || 4 ||.nūnāñ na indráparāya ca syā bhāvā mṛi-  
 líkā utá no abhishtau | itthá gṛiṇānto mahínasya śárman  
 divi shyāma párye goshátamāḥ || 5 || ॥

O resplendent Lord, showerer of blessings, grant us a son, rich in vigour, a source of happiness, a pious worshipper, a liberal giver, the one who would, whilst mounted on an excellent horse, overthrows the entire cavalry and conquer opposing enemies in combats. 1

Men of divers speech invoke you, O resplendent Lord, for their defence in their struggles. O Lord, may we, with the association of wise sages, and with your grace, subdue greedy tendencies. May the benevolent worshipper obtain nourishment under your protection. 2

O brave radiant Lord, may you control both classes of people, friends and foes, virtuous and vicious. O chief leader of leaders, you cut your foes in pieces in battles with well-plied weapons, as a wood-cutter pierces forests. 3

O all-pervading resplendent Lord, may you be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts, we invoke you for the acquirement of wealth. 4

May you, O resplendent Lord, now and at all other times, be verily ours; may you, to our wish, grant us all happiness, and in this manner, worshipping at dawn, glorifying you, may we abide in your brilliant and unbounded felicity, O mighty one. 5

( ३४ ) षतुर्विंशतिं तृतीयं

( १-५ ) पञ्चम्यास्य सुकस्य भागद्वयः शुनहोमं क्रतिः । इन्द्रो देवता । मिहुप् छन्दः ॥

३३

सं च त्वे जग्मुर्गिरं इन्द्र पूर्वीर्वि च त्वयन्ति विभ्वौ मनीषाः ।  
 पुरा नूनं च स्तुतय ऋषीणां पस्पृघ इन्द्रे अर्घ्यन्थार्का ॥१॥  
 पुरुहुतो यः पुरुर्गुर्त ऋभ्यौ एकः पुरुप्रशस्तो अस्ति युज्ञैः ।  
 रथो न महे शर्वसे युजानोऽस्माभिरिन्द्रो अनुमाद्यो भूत् ॥२॥

34.

Sāṃ ca tve jagmūr gira indra pūrvīr vī ca tvād yanti  
 vibhvo manishāḥ | purā nūnam ca stutāya ṛishinām pasprī-  
 dhrā indre ādhy ukthārkā || 1 || puruhūto yāḥ puragūrtā  
 ṛibhvāñ ēkaḥ puruprasastō āsti yajñāñ | rātho nā mahé śā-  
 vase yujāno 'smābhir indro anumādyo bhūt || 2 ||

न यं हिंसन्ति धीतयो न वाणीरिन्द्रं नक्षन्तीदृभि वर्धयन्तीः ।  
 यदि स्तोतारः शतं यत्सहस्रं गृणन्ति गिवैणसं शं तदस्मै ॥३॥  
 अस्मा एतद्विष्यैर्चैव मासा मिमिक्ष इन्द्रे न्ययामि सोमः ।  
 जनं न धन्वन्तृभि सं यदापः सत्रा वावृधुर्हवनानि युज्ञैः ॥४॥  
 अस्मा एतन्मह्योऽङ्गुषमस्मा इन्द्राय स्तोत्रं मतिभिरवाचि ।  
 अस्यथा महति वृत्रतूर्य इन्द्रो विश्वायुरविता वृधम् ॥५॥

ná yām

hīnsanti dhītāyo ná vāñir indram nākshantīd abhī vardhā-  
 yantiḥ | yādi stotārah śatām yāt sahasram gṛṇanti gīrva-  
 ṇasam śam tād asmai || 3 || āsmā etād divy ārcēva māsā  
 mimikshā indre ny āyāmi sōmah | jānam ná dhānvann  
 abhi sām yād āpah satrā vāvridhur hāvanāni yajñāñ || 4 ||  
 āsmā etān māhy āṅgūshām asmā indrāya stotrām matībhir  
 avāci | āsad yāthā mahatī vritrātūrya indro visvāyur avitā  
 vridhāḥ ca || 5 || ॥ ६ ||

O resplendent Lord, profuse praises and commendations diversely proceed to you. These prayers and hymns, revealed to seers, have been vieing today with each other, as in the past, in glorifying the supreme Lord. 1

The Supreme Lord, ever propitiated by us, is mighty and eminent, invoked by all, is especially honoured by sacred dedications and prayers. All of us are attached to Him for the attainment of great strength, as one to a chariot. 2

All praises contributing to His exaltation proceed to resplendent Lord, whom no acts, no words can harm. Hundreds and thousands of adorers glorify Him. He alone is worthy of supreme adoration, and as such, may you honour him with affection. 3

Loving devotional prayers of mixed up feelings in various forms have been composed for the Lord to be offered on the day of worship with reverence (as herbal juices in fire sacrifices). These praises, together with dedicated acts delight Him, as water delights a man who is in a desert. 4

To this Lord has this earnest eulogy been addressed by the devout, in order that the all-pervading Lord may be our defender and exalter when we are fighting against adversaries. 5

( ३५ ) पञ्चमिसं सूक्तम्

( १-५ ) पञ्चमस्यास्य सूक्तस्य भारद्वाजो नर ऋषिः । इन्द्रो देवता । मिष्टुर् छन्दः ॥

॥ ३५ ॥

कदा भुवन्नर्थक्षयाणि ब्रह्म कदा स्तोत्रे सहस्रपोष्यं दाः ।  
 कदा स्तोमं वामयोऽस्य राया कदा धियः करसि वाजरत्नाः ॥१॥  
 कर्हि स्विच्छदिन्द्र यन्नृभिर्नृन्वीरिर्वीरानीळयासे जयाजीन् ।  
 त्रिधानु गा अधि जयासि गोष्विन्द्र द्युम्नं स्वर्वदेह्यासे ॥२॥

35.

Kadā bhuvan rāthakshayāṇi brāhma kadā stotrē sa-  
 hasraposhyaṇi dāh | kadā stómaṁ vāsaya 'sya rāyā kadā  
 dhīyaḥ karasi vājaratnāḥ || 1 || kārhi svit tād indra yān  
 nṛbhir nṛīn vīraīr vīrān nilāyāse jāyājīn | tridhātu gā ādhi  
 jayāsi góshv indra dyumnām svārvad dhyeḥy asmé || 2 ||

कर्हि स्विच्छदिन्द्र यज्रित्रे विश्वप्सु ब्रह्म कृणवः शविष्ठ ।  
 कदा धियो न नियुतो युवासे कदा गोमघा हवनानि गच्छाः ॥३॥  
 स गोमघा जरित्रे अश्वश्चन्द्रा वाजश्रवसो अधि धेहि पृक्षः ।  
 पीपिहीषः सुदुर्धामिन्द्र धेनुं भरद्वाजेषु सुरुचो रुरुच्याः ॥४॥  
 तमा नूनं वृजनमन्यथा चिच्छरो यच्छक्र वि दुरो गृणीषे ।  
 मा निररं शुक्रदुर्धस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिन्व ॥५॥

kārhi svit tād indra yāj jaritrē visvápsu brāhma kṛṇāvah  
 savishṭha | kadā dhīyo ná niyúto yuvāse kadā gómaghā  
 hávanāni ḡachāḥ || 3 || sá gómaghā jaritrē áśvaścandrā vā-  
 jaśravaso ādhi dhyeḥi pṛkṣah | pīpīhīṣah sudūghām indra  
 dhenúm bharādvājesu surúco rurucyāḥ || 4 || tām ā nūnaṁ  
 vṛjānam anyāthā cie chūro yāc chakra ví dúro gṛṇīṣhé |  
 mā nīr aram śukradūghasya dhenór āṅgirasān brāhmaṇā  
 vipra jinva || 5 || १ ||



When would your chariot reach its destination? When would our prayers be heard? When will you grant your devotees the means of maintaining thousands? When will you recompense our adorations with riches? When will you render our sacred works productive of nourishment. 1

O, resplendent Lord, when will you unify leaders with leaders, heroes with heroes, and give us victory in struggles? When will you let us win threefold metal-yielding earth (copper, silver and gold mines)? And when will you reward us with celestial glory? 2

O most vigorous Lord, when will you grant your worshipper that wealth which is all-sustaining? When will you yoke your vital powers, as we yoke intellect? When will you render our homage productive of wealth? 3

O resplendent Lord, may you grant wealth to your worshipper, which may bring him cattle, splendid horses, and renowned vigour. May you multiply nourishment, and strengthen the kine bright and shining to be easily milked by the enlightened bearers of knowledge. 4

O mighty resplendent Lord, destroyer of evils, let our adversary take a different course. We glorify you as you are inspirer of brave. Never may I desist from the praise of the provider of excellent gifts. May you satisfy the sages with zeal and wealth. 5



( ११ ) षड्विंशं सूक्तम्

(१-५) षड्वर्षस्वात्स्य सूक्तस्य मारुताबो नरः कृपिः । इन्द्रो देवता । विष्णुर्ऽऽन्तः ॥

स॒त्रा म॒दासु॒स्त॒र्वं वि॒श्वज॑न्याः स॒त्रा रा॒योऽध॒ ये पा॒र्धि॒वासः ।

स॒त्रा वा॒र्जाना॑म॒भवो वि॒मुक्ता य॒द्दे॒वेषु॑ धा॒रय॑था अ॒सुर्य॑म् ॥१॥

अ॒नु प्र॒येजे॒ जन् ओजो॑ अ॒स्य स॒त्रा द॑धिरे अ॒नु वी॒र्यो॑य ।

स्यु॒मृग॑भे दु॒घये॑ऽर्वते च॒ कर्तुं वृ॒ज्जन्त्य॑पि वृ॒त्रह॑त्ये ॥२॥

36.

Satrā mādāśas tāva viśvājanyāḥ satrā rāyó 'dha yē  
pārthivāsaḥ | satrā vājānām abhavo vibhaktā yād devēṣu  
dhārayathā asuryām || 1 || ānu prā yeje jāna ójo asya satrā  
dadbire ānu vīryāya | syūmagrībhe dúdhayé 'rvate ca krā-  
tum vṛiñjanty āpi vritrahātye || 2 ||

तं स॒घ्नीची॑रू॒तयो वृ॒ष्ण्यानि॑ पौ॒त्यानि॑ नि॒युतः॑ स॒श्रु॒रिन्द्र॑म् ।  
स॒मु॒द्रं न सि॒न्ध॒व उ॒क्थ॒शुष्मा उ॒रु॒व्यच॑सं गि॒र आ वि॑श॒न्ति ॥३॥  
स रा॒यस्त्वा॒सुर्प स॒जा गृ॒णानः॑ पु॒रु॒श्चन्द्र॑स्य त्वमिन्द्र॒ वस्त्वः॑ ।  
प॒तिर्व॑भु॒धास॑मो ज॒नाना॑मे॒को वि॒श्वस्य॑ सु॒र्वन॑स्य रा॒जा ॥४॥  
स तु श्रु॒धि श्रु॒त्या यो दु॒वोयु॑र्योर्न भू॒माभि॑ रा॒यो अ॒र्यः ।  
अ॒सो यथा॑ नः श॒र्वसा च॒क्रानो॑ यु॒गेयु॑गे व॒रसा चे॒कितानः॑ ॥५॥

tām sadhrīcīr ūtāyo  
vrishnyāni paūnsyāni niyūtaḥ saṣcur índram | samudrām  
nā sīndhava ukthāṣuśhmā uruvyāeasam gīra ā viṣanti || 3 ||  
sā rāyās khām ūpa srijā ḡṛiṇānāḥ puruṣcandrāśya tvām  
indra vāsavaḥ | pātir babhūthāśamo jānānāni éko viśvasya  
bhūvanasya rājā || 4 || sā tú srudhi srūtyā yó duvoyúr  
dyaúr nā bhūmābhī rāyo aryāḥ | āso yāthā naḥ śāvasā ca-  
kāno yugé-yuge vāyasā cékitānab || 5 || ॥

Truly are your exhilarations as well as your riches which exist on earth beneficial to all men. Truly are you the distributor of food, whereby you maintain vigour amongst cosmic powers. 1

The worshippers praise especially the strength of that resplendent Lord. Verily, they rely upon Him for courageous deeds. They offer worship to Him who is the seizer of adversaries, the assailant,—marching in columns of forces—, who is the subduer of foes, and who is known for the destruction of the devil of ignorance. 2

The associated vital principles, heroic spirits, virile strength and all the harnessed energies serve resplendent Lord in His cosmic deeds. Also powerful prayers flow to His glory as rivers flow into the ocean. 3

Glorified by us, O resplendent Lord may you let the stream of much-delighting, home-conferring affluence, flow freely, as you are the unequalled sovereign Lord of men, and the sole sovereign of all the world. 4

O resplendent Lord, may you listen to our laudations. Verily, you are gratified by our adoration, and, like the sun, cast away the deep shadows of dark forces, you are endowed with strength. We glorify you and present to you our of rings, and homage. May you keep yourself in close proximity with us, just as you have been always, in every era of the past. 5

( ३७ ) सप्तमिसं प्लवम्

( १-५ ) पञ्चर्षेऽस्यास्य सूतस्य भार्गवस्यो मग्दावः कपिः । इन्द्रो देवता । पिप्लुः इन्द्रः ॥

॥५॥

अर्वाग्रथं विश्ववारं त उग्रेन्द्रं युक्तासो हरयो वहन्तु ।  
 कीरिश्चिद्धि त्वा हवते स्वर्वानृधीमहि सधुमादस्ते अय ॥१॥  
 प्रो द्रोणे हरयः कर्मागमन्पुनानास ऋज्यन्तो अभूवन् ।  
 इन्द्रो नो अस्य पुर्व्यः पपीयाहयुक्षो मदस्य सोम्यस्य राजा ॥२॥  
 आसन्नाणासः शवसानमच्छेन्द्रं सुचुके रथ्यासो अश्वाः ।  
 अभि श्रव ऋज्यन्तो वहेयुर्नू चिन्नु वायोरमृतं वि दस्येत् ॥३॥

37.

Arvāg rātham viṣvāvāraṁ ta ugrēndra yuktāso hārayo  
 vahantu | kīriś cid dhī tvā hāvate svārvān ṛidhīmāhi sa-  
 dhamādas te adyā || 1 || prō drōṇe hārayaḥ karmāgman pu-  
 nānāsa ṛijyanto abhūvan | indro no asyā pūrvyāḥ papiyād  
 dyukshó mādasya somyāsyā rājā || 2 || āsārāṇāsah śavasā-  
 nām āchēndram sucakrē rathyāso āśvāḥ | abhī śrava ṛij-  
 yanto vaheyur nū cin nū vāyōr amṛitam vī dasyet || 3 ||

गरिष्ठो अस्य दक्षिणामियतीन्द्रो मघोनां तुविकुर्मितमः ।  
 यया वज्रिवः परियास्यंहो मघा च घृष्णो दयसे वि सूरिन् ॥४॥  
 इन्द्रो वाजस्य स्थविरस्य दातेन्द्रो गीर्भिविर्धता वृद्धमहाः ।  
 इन्द्रो वृत्रं हनिष्ठो अस्तु सत्वा ता सूरिः पृणति तृतुजानः ॥५॥

vārishṭho asya dākshinām iyartīndro maghónām tuvikūr  
 mītamah | yāyā vajrivaḥ pariyāsy āṇho maghā ca dhriṣhṇo  
 dāyase vī sūrīn || 4 || indro vājasya sthāvirasya dātēndro  
 gīrbhīr varābatām vṛiddhāmabāḥ | indro vṛitrām hānishṭho  
 astu sātva tā sūriḥ pṛiṇati tītujānah || 5 || ० ||

O vigorous resplendent Lord, let your speedy rays of radiance bring your much coveted chariot to us. Your devoted adorer, verily, invokes you. May we today share your exhilaration, and thereby increase our happiness. 1

The ever-new devotional lyrics sung continuously at our sacred worship and sanctified, proceed direct into the pitcher of cosmos. May the eternal illustrious sovereign Lord of these exhilarating praises drink this elixir of our devotional love. 2

May the everywhere-going straight-proceeding speedy aura of divine glory convey the mighty resplendent Lord in His strong-wheeled chariot to our works; and never may the ambrosial devotion waste in wind. 3

The resplendent Lord, superb in strength, the performer of many great deeds, appreciates the contributions of the liberal donor amongst the opulent for public good. Thereby He, the wielder of punitive justice, removes sin, and with resolute firmness of purpose, bestows riches upon the worshippers. 4

Resplendent Lord, the illustrious one, is the donor of substantial nourishments. We make His glory widely known through our praises. May He be the destroyer of an adversary. Verily, He is the especial slayer of the clouds of Nescience. He, the animator, the quick-mover, grants us much-desired riches. 5

( १८ ) भार्गवस्य सूक्तम्

( १-५ ) षड्वर्षस्यास्य सूक्तस्य भार्गवस्तपो नरदाय ऋषिः । इन्द्रो देवता । त्रिपुर पन्कः ॥

॥ १ ॥

अपादित उर्दु नश्चिद्रतमो महीं मर्षह्युमतीमिन्द्रहृतिम् ।  
 पन्यसीं धीतिं दैव्यस्य यामुज्जनस्य रातिं वनते सुदानुः ॥१॥  
 दूराधिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति बुवाणः ।  
 एयमेन देवहृतिर्वृत्त्यान्मद्रयगिन्द्रमियमुच्यमाना ॥२॥

98.

Āpād itā úd u naṣ citrātamo mahīm bharshad dyumá-  
 tīm indrahūtim | pányasīm dhītīm daivyaśya yāmañ jāna-  
 sya rātim vanate sudānuḥ || 1 || dūrāc cid ā vasato asya  
 kārṇā ghōśhād indrasya tanyati bruvānāḥ | éyām enam de-  
 vāhūtir vavṛityān madryaḡ indram iyaṃ ṛicyāmānā || 2 ||

ते वो धिया परमया पुराजामजरमिन्द्रमभ्यनृष्यकैः ।  
 ब्रह्मा च गिरौ दधिरे समस्मिन्महौश्च स्तोमो अधि वर्धदिन्द्रे ॥३॥  
 वर्धायै यज्ञ उत सोम इन्द्रं वर्धाद्रष्टु गिर उक्था च मन्य ।  
 वर्धाहेनमुपसो यामल्लक्तोर्वर्धान्मासाः शरदो याव इन्द्रम् ॥४॥  
 प्रवा जज्ञानं सहसे अस्मि वावृधानं राधसे च श्रुतायै ।  
 महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतृष्ये ॥५॥

tām vo dhiyā paramāyā purājām ajāram indram abhy-  
 ānūsby arkafḥ | brāhmā ca gīro dadhiré sām asmin ma-  
 hāns ca stōmo ādhi vardhad indro || 3 || vārdhād yām  
 yajna utā sōma indram vārdhād brāhma gīra ukthā ca  
 manma | vārdhāhainam ushāso yāmaun aktór vārdhān mā-  
 sālī śarādo dyāva indram || 4 || evā jajñānām sāhase āsāmi  
 vāvṛidhānām rēdhase ca śrutāya | mahām ugrām āvase  
 vipra nūnām ā vivāsema vritratūryeshu || 5 || 10 ||



May the most marvellous resplendent Lord drink from this loving cup of devotion. May He accept our earnest and brilliant invocations. May the munificent Lord accept the offering and the praiseworthy adoration at the place of sacred work of the devout worshipper. 1

Reciting His praise, the worshipper calls aloud, so that by the sound it may reach the ear of Lord, even if He is far off. May this invocation entreating Him to come, bring the Lord in close proximity of the devotee. 2

I glorify Him, the undecaying and ever loving resplendent Lord, with hymns and with pious worship. All our offerings and praises proceed to Him and increase in glory when so addressed. 3

He is the resplendent Lord, whom our worship and offerings exalt. He is the Lord, whom the oblations, the praises, the prayers, the adorations exalt, whom the course of day and night exalts, and whom years, months and days exalt. 4

So, O all-wise resplendent Lord, may we today propitiate you for conquering our foes. You are manifested in the creation. You are mighty and free and your glory is greatly augmenting. We invoke you for the sake of wealth, fame and protection, and for the destruction of our evil impulses, hostile to us. 5



( ३९ ) एकोनचत्वारिंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य षड्विंशत्यो भगदात्र ऋषिः । इन्द्रो देवता । विष्णुः छन्दः ॥

॥१॥ मन्द्रस्य कवेर्दिव्यस्य वक्त्रेर्विप्रमन्मनो वचनस्य मध्वः ।  
 अपा नस्तस्य सचनस्य देवेषो युवस्व गृणते गोअग्राः ॥१॥  
 अयमुशानः पर्यद्रिमुखा ऋतधीतिभिर्ऋतयुग्युजानः ।  
 रुजदरुणं वि वलस्य सानुं पणीर्वचोभिरमि योधदिन्द्रः ॥२॥

39.

Mandrāsya kavér divyāsya vākner vipramanmano vaca-  
 nāsya mādhwah | āpā nas tāsya sacanāsya devésho yuvasva  
 grīnaté góagrah || 1 || ayām uśānāḥ pāry ādrim usrā rītā-  
 dhitibhir rītayūg yujānāḥ | rujād ārugnaṃ vī valāsya sā-  
 num pañīr vācobhir abhī yodhad īndrah || 2 ||

अयं योतयदयुतो व्यक्तून्दोषा वस्तोः शरद इन्द्रिरिन्द्र ।  
 इमं केतुमदधुर्नृ चिदह्नां शुचिजन्मन उषसश्चकार ॥३॥  
 अयं रोचयदुरुचो रुचानोऽयं वांसयद्वयुतेन पूर्वीः ।  
 अयमीयत ऋतयुगिभिरध्वैः स्वर्विदा नाभिना चर्षणिप्राः ॥४॥  
 नू गृणानो गृणते प्रल राजन्निषः पिन्व वसुदेयाय पूर्वीः ।  
 अप ओषधीरविषा वनानि गा अर्वतो नूनचसे रिरिहि ॥५॥

ayām dyo-

tayad adyūto vy āktūn doṣhā vāstoḥ śarada īndur indra |  
 imāṃ ketūm adadhur nū cid ālmāṃ śucijanmana uśhāsaḥ  
 cakāra || 3 || ayām rocayad arūco rucāno 'yām vāsayad vy  
 rītēna pūrvīḥ | ayām iyata rītayūgbhir āṣvaiḥ svarvīdā nā-  
 bhinā carshaniprāḥ || 4 || nū grīnāno grīnaté pratna rajann  
 īśhaḥ pinva vasudēyāya pūrvīḥ | apā ōśadhīr avishā vā-  
 nāni gā ārvato nrīn rīcāse rirīhi || 5 || ॥

O resplendent self, may you cherish our sweet, exhilarating, inspiring, celestial, fruit-yielding loving devotion, commended by the wise. It is worthy of praise and acceptance. May you, O divine Lord, bestow upon your worshipping devotees food and milk, the prime product of the cow. 1

Determind to recover the knowledge concealed in dark rocks of mystic heart, the soul associated with vital breaths, and animated by their voracious activity shatter the infrangible rock of the sinful mind and overwhelm the selfish greed with reproaches. 2

The moon brightens up dark nights, and the sun brightens morns, days and seasons. Ancient people establish it as the ensign of days and it has made the dawns, born in splendour. 3

This radiant sun illumines the non-radiant worlds. He pervades many dawns with true lustre. The Sun, the benefactor of men, moves in a chariot drawn by horses, harnessed by praises laden with riches. 4

O sovereign Lord of eternity, when glorified, may you bestow abundant food upon him who praises you, and to whom affluence is due. May you grant to the worshipper water, plants, innoxious woods, cattle, horses, and men. 5

( ४० ) पत्वारिंशं सूक्तम्

( १-१० ) पथर्वेण्याम्य मृतस्य शर्वस्यत्यो अग्नाय ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

३१.३॥

इन्द्र पिव तुभ्यं सुतो मदायाव स्य हरी वि मुचा सर्वाया ।  
 उत प्र गाय गुण आ निपद्याथा यज्ञाय गृणते वयो धाः ॥१॥  
 अस्य पिव यस्य जज्ञान इन्द्र मदाय कृत्वे अपिबो विरप्शिन ।  
 तमु ते गावो नर आपो अद्रिरिन्दुं समहन्तीतये समसौ ॥२॥

40.

Indra píba túbhyam suto mādāyāva sya hāri ví mucā  
 sākṣhāyā | utā prā gāya gaṇā á nishādyātha yajñāya grīṇatē  
 váyo dhāḥ || 1 || ásyā piha yāsya jajñānā indra mādāya  
 krátve āpibo virapṣin | tām u te gāvo nāra āpo ādrir in-  
 dum sām ahyān pītāye sām asmai || 2 ||

समिधे अमो सुत इन्द्र सोम आ त्वा वहन्तु हरयो वहिष्ठाः ।  
 त्वायता मनसा जोहवीमीन्द्रा याहि सुविताय महे नः ॥३॥  
 आ याहि शश्वदुशता ययाथेन्द्र महा मनसा सोमपेयम् ।  
 उप ब्रह्माणि शृणव इमा नोऽथा ते यज्ञस्तन्वेऽ वयो धातु ॥४॥  
 यदिन्द्र दिवि पार्ये यदध्रग्यहा स्वे सदाने यत्र वासि ।  
 अतो नो यज्ञमवसे नियुत्वान्त्सजोषाः पाहि गिरवणो मरुद्भिः ॥५॥

sāmiddhe agnau

sutā indra sóma á tvā vahantu hārāyo vāhishṭhāḥ | tva-  
 yatā mánasā johavīmīndrā yāhi suvitāya mahé naḥ || 3 ||-á  
 yāhi śasvad uṣatā yayāthēndra maha mánasā somapēyam |  
 ūpa brāhmāṇi śṛṇava imā nō 'thā te yajñās tanvē váyo  
 dhāt || 4 || yād indra divi pārye yād rīdhag yād vā svē sā-  
 dane yātra vāsi | āto no yajñām āvase niyútvān sajoṣhāḥ  
 pāhi girvano marúdbhīh || 5 || 12 ||

O resplendent self, may you partake of this joy, which is effused for your exhilaration. May you restrain your friendly senses. May you among other forces respond to our hymns. May you provide strength to him who lauds and honours you. 1

May you, O mighty soul, drink this nector, which you have tested as soon as born for the purpose of promoting great deeds. This divine elixir has been prepared for you by the joint collaboration of cows, the priests, waters and stones. 2

The sacred fire is kindled, spiritual joy is experienced; let vigorous senses bring you here. I invoke you here, O innerself, with an attitude wholly devoted to you; please come here for our pleasure and prosperity. 3

You have been associating yourself in the similar efforts. May you come now with a generous attitude to accept our loving devotion. May you hear our praises. May the worshipper offer homage to glorify your personality. 4

O resplendent self, whether you abide in the distant heaven, in any other place, or in your own abode, or wheresoever you be, from there may you being propitiated by praise, harness your energy and associated with vital principles be well pleased to protect our worship for our preservation. 5

( ४१ ) एकषत्वानि मूलम्

(१-५) पञ्चबन्धाम्य मूलस्य शारङ्गमन्यो अग्नाग्नः कविः । इन्द्रो देवता । विष्णु उन्मः ॥

०१३३

अहेळमान् उप याहि यज्ञं तुभ्यं पवन्त इन्दवः सुतासः ।  
 गावो न वज्रिन्स्वमोको अच्छेन्द्रा गहि प्रथमो यज्ञियानाम् ॥१॥  
 या ते काकुत्सुकृता या वरिष्ठा यया शश्वत्पिबसि मध्वं कुर्मिम् ।  
 तयो पाहि प्र ते अध्वर्युरस्यात्सं ते वज्रो वर्ततामिन्द्र गव्युः ॥२॥

41.

Abelamāna ūpa yāhi yajñām tūbhyam pavanta indavah  
 sutāsah | gāvo nā vajrin svām ōko áchéndrá gahi pra-  
 thamó yajñtyānām || 1 || yā te kākút sūkṛitā yā vārishṭhā  
 yáyā śśśvat pívasi mádhva ūrmím | táyā páhi prá te adh-  
 varyúr asthāt sām te vājro vartatām indra gavyūh || 2 ||

एष द्रप्सो वृषभो विश्वरूप इन्द्राय वृष्णे समकारि सोमः ।  
 एतं पिब हरिवः स्यात्तस्य यस्येक्षिषे प्रदिवि यस्ते अन्नम् ॥३॥  
 सुतः सोमो असुतादिन्द्र वस्यानयं श्रेयाश्चिकितुषे रणाय ।  
 एतं तित्तिर्व उप याहि यज्ञं तेन विश्वास्तर्विषीरा वृणस्व ॥४॥  
 ह्यामसि त्वेन्द्र याह्यवाहरे ते सोमस्तन्वे भवति ।  
 शतक्रतो मादयस्वा सुतेषु प्रासाँ अवृ पृतेनासु प्र विक्षु ॥५॥

eshá drapsó vṛishabhó viśvāirūpa indrāya vṛishṇe sām akāri  
 sómah | etām píba hariva sthātar ugra yásyēśishe pradivī  
 yās te ānnam || 3 || sutāḥ sómo ásutād indra vāsyān ayām  
 śréyāñ cikitúshe rāṇāya | etām titirva ūpa yāhi yajñām  
 téna vísvās távishīr ā prīnasva || 4 || hváyāmasi tvéndra  
 yāhy arvāñ āraṇ te sómas tanvè bhavāti | śatakṛato mā-  
 dāyasvā sutéshu prāsmāñ ava prītanāsu prā vikshú || 5 || ॥५॥



O un-irascible resplendent Lord, may you come to bless our sacred works. The sweet elixir of devotional songs has been offered to you with pure hearts. O wielder of punitive justice, the devotional elixir flows towards you, as cows assemble in their stalls. Come, O Lord, The first of those, who are worthy of respect. 1

O resplendent Lord, may you relish these devotional expressions with well-pleased and generous heart, just as one consumes sweet elixir with expanded tongue. The ministrant priest stands here before you. O resplendent Lord, let your adamant justice be hurled against our evil tendencies, for the recovery of our shrouded conscience. 2

This dropping omniform elixir of devotional expressions, O Lord, the showerer of benefits, has been duly prepared for you, the granter of blessings, possessor of radiant rays, ruler over all and omnipotent. May you, O Lord, drink this, over which you have a natural first privilege and which is your food. 3

O resplendent Lord, the prayer coming out of a heart is more effective than that which is merely verbal, just as effused elixir is superior to the one not effused. You are the best judge, of which of the two, would give you pleasure. You are capable of subduing harmful tendencies. May you approach this worship, and thereby strengthen Nature's forces in our interest. 4

We invoke you, O resplendent Lord, come down. May our elixir of loving devotion be sufficient for your satisfaction. May you be delighted, O performer of hundreds of selfless deeds, with our reverential homage. May you defend us in our struggles against wicked people. 5



( ४२ ) द्विषत्वारिषां सुतम्

(१-४) चतुर्मेवस्यस्य सुतस्य पार्श्वेभ्यो मग्नाय क्रपिः । इन्द्रो देवताः । (१-३) प्रपमादितृपम्या-  
नुपुप्, (४) चतुर्व्यो क्रपय वृत्ती उन्दती ॥

३१५॥

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।

अरंगमाय जग्मयेऽपश्चाद्घ्वने नरे ॥१॥

42.

Praty asmai pīpīshate vīśvāni vidūshe bhara | aramga-  
māya jāgmayé 'paścāddaghvane nāre || 1 ||

एमेनं प्रत्येतन् सोमेभिः सोमपातमम् ।

अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥२॥

यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषय ।

वेदा विश्वस्य मेधिरो धृपन्तमिदपते ॥३॥

अस्माजस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।

कुवित्समस्य जेन्यस्य शर्धतोऽभिज्ञस्तेरवस्परत् ॥४॥

ém enam pra-  
tyótana sómebhiḥ somapátamam | ámatrebhir řijishānam in-  
dram sutébbhir indubhiḥ || 2 || yádī sutébbhir indubhiḥ sóme-  
bhiḥ pratibhūśhatha | védā vīśvasya médbiro dhṛishát tām  
-tam id éshate || 3 || asmā-asmā id ándhasó 'dhvaryo prá  
bharā sutūm | kuvīt samasya jényasya śārdhato 'bhīśaster  
avasparāt || 4 || 14 ||

May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all-sufficient and who goes readily to help sacred works. He is always a true leader, never a follower. 1

Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion. 2

May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be. 3

May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary 4

( ४३ ) पिपत्वारिषं सूक्तम्

(१-४) चतुर्धन्यस्य सूक्तस्य चार्धम्यस्यो भरद्वाज ऋषिः । इन्द्रो देवता । उज्जिष् इन्द्रः ॥

यस्य त्यच्छम्भरं मदे दिवोदासाय सुन्धयः । अयं स सोम इन्द्र ते सुतः पिब ॥१॥  
 यस्य तीव्रसुतं मदं मध्यमन्तं च रक्षसे । अयं स सोम इन्द्र ते सुतः पिब ॥२॥  
 यस्य गा अन्तरश्मनो मदं दृळ्हा अवासृजः । अयं स सोम इन्द्र ते सुतः पिब ॥३॥  
 यस्य मन्दानो अन्धसो माघो न दधिपे शवः । अयं स सोम इन्द्र ते सुतः पिब ॥४॥

43.

Yāśya tyāc chāmbaram mādē divodāsāya randhāyah |  
 ayām sá sōma indra te sutāḥ pība || 1 || yāśya tīvrasūtam  
 mādām mādhyam āntam ca rākshase | ayām sá — || 2 ||  
 yāśya gā antār āśmano mādē dṛiḥhā avāsrijah | ayām sá  
 — || 3 || yāśya mandānó āndhaso māghonam dadhishé śá-  
 vah | ayām sá — || 4 || 15 ||

( ४४ ) चतुर्धन्यस्य सूक्तम्

(१-३४) चतुर्विधान्यस्यस्य सूक्तस्य चार्धम्यस्यः शंभुर्ऋषिः । इन्द्रो देवता । (१-३) प्रथमादितुषद्वय-  
 स्वातुषु, (४, ९-३४) सप्तम्या नयम्यादिषोडशपाञ्च विष्टुप्, (८) अष्टम्याश्च विष्टु इन्द्रः ॥

॥११॥

यो रयिवो रयिन्तमो यो द्युम्नेर्युध्वत्तमः ।  
 सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥१॥  
 यः शग्मस्तुविशग्म ते रायो दामा मतीनाम् ।  
 सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥२॥  
 येन वृद्धो न शर्वसां तुरो न स्वाभिरूतिभिः ।  
 सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥३॥

44.

Yó rayivo-rayímtamo yó dyumnāṛ dyumnāvattamah |  
 sōmah sutāḥ sá indra té 'sti svadhūpate mādah || 1 || yāḥ  
 śagmās tuviśagma te rāyó dāmā matinām | sōmah sutāḥ —  
 || 2 || yéna vṛiddhó ná śāvasā turó ná svābhir ūtibhiḥ | sō-  
 mah sutāḥ — || 3 ||

43

Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of the servants of the divine order. This is expressed for you O resplendent, please accept and rejoice. 1

Here is this sweet elixir of devotional praises, the exhilarating words of which, when freshly composed and recited as offerings at dawn, or at noon, or at the evening worship you cherish. This is expressed for you, O resplendent, please accept and rejoice. 2

Here is this nectar, in the exhilaration of which you liberate the intellect, firmly concealed within the rocks of ignorance. This is expressed for you, O resplendent, please accept and rejoice. 3

O resplendent Lord, you become magnanimous when you are exhilarated by our offerings of devotional elixir. This is expressed for you, O resplendent, please accept and rejoice. 4

44

O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 1

O possessor of felicity, here is an elixir, which is delightful and the bestower of wealth and wisdom on your votaries. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 2

Here is this elixir poured out whereby you augment in strength, and, together with your defending vital forces become victorious. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 3

त्यमुं यो अप्रहणं गृणीषे शर्वसम्पनिम् ।  
इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचर्षणिम् ॥४॥

यं वर्धयन्तीद्विरः पतिं तुरस्य राघसः ।  
तमिद्वयस्य रोदसी देवी शुष्मं सपर्यतः ॥५॥

तद्वं उक्थस्य वर्हणेन्द्रायोपान्तृणीपणिं ।

विषो न यस्योतयो वि यद्रोहन्ति सक्षितः ॥६॥

अविदुदक्षं मित्रो नवीयान्पपानो देवेभ्यो वस्यो अचेत् ।

सुसवान्स्तौलाभिश्चोन्नरीभिरुप्या पायुरभवत्सखिभ्यः ॥७॥

tyām u vo āprahanam grinīshé sávasas  
pátim | indram visvāsāham nāram mánbhisbṭham visvácār-  
shanim || 4 || yām vardháyantíḍ girah pátim turásya rádha-  
sah | tām ín nv ásyā ródasī devī súshnam saparyatah  
|| 5 || 16 ||

tād va ukthásya barhánéन्द्रāyopastrīṇishāṇi | vípo ná  
yásyotáyo ví yád róhanti sakshítah || 6 || ávidad dáksham  
mitró návíyān papānó devébhyo vásyō acait | sasavān  
stanlābhir dhautārībhir urushyā pāyūr abhavat sākhibhyaḥ  
|| 7 ||

कृतस्य पृथि वेधा अपायि श्रिये मनांसि देवास्तो अक्रन् ।  
दधानो नाम महो वचोभिर्वपुर्दुदक्षं वेन्यो व्यावः ॥८॥

द्युमत्तमं दक्षं धेह्यस्मे सेधा जनानां पूर्विरातीः ।

वपीयो ययः कृणुहि शचीभिर्वनस्य सातावुसो अविद्धि ॥९॥

इन्द्र तुभ्यमिन्धवन्नभूम वयं द्रुवे हरियो मा वि वेनः ।

नकिरापिर्ददशे मर्त्यत्रा किमङ्ग रघुचोदनं त्वाहुः ॥१०॥

ritásya pathí vedhā apāyi śriyé mánānsi deváso  
akran | dádhdhāno náma mahó vácobhir vāpur dṛiṣāye venyó  
vy āvah || 8 || dyumáttamam dáksham dlehy asmé sédbā  
jánānām pūrvír ārātīḥ | vārshiyo váyah kṛiṇuhi śácībhir  
dhánasya sātāv asmān aviddhi || 9 || indra túbhyam ín ma-  
ghavann abhūma vayām dātré harivo má ví venah | nákir  
āpī dadṛiṣe martyatrá kím aṅgá radhracódanam tvāhuh  
|| 10 || 17 ||

For you I glorify that Lord, who never harms any one, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe. 4

The divine heaven and earth adore that vigour of Him which our hymns glorify. He appropriates the wealth of wicked persons. 5

For your seating, resplendent Lord, I shall spread the carpet of eulogy for our protections and aids, which abide in you for all times, and which grow and extend like the songs of a wise singer. 6

Resplendent Lord appreciates him who is skilled in holy works. He is friendly to devotees and while accepting the expression of loving devotion, He bestows excellent wealth upon the devout. He relishes dedication and moving swiftly as if borne by robust impetuous steeds, who protects His faithful devotees through His benevolence. 7

The All-wise abiding by His Eternal Law accepts the elixir of devotional love. The worshippers present it to the Self for His gladdening. May He, the humiliator of His opponents, possessor of a vast firmament, propitiated by our praises, make His beauteous form apparent. 8

May you bestow upon us most brilliant vigour; oppose the numerous adversaries of your worshippers; grant us, for our pious acts, abundant vital food and help us graciously in the enjoyment of wealth. 9

We turn to you, O resplendent Lord, possessor of affluence, the bountiful and Lord of vital forces. Be not unfavourable to us. No other kinsman amongst men, have we to look to; why else do they call you the bestower of wealth? 10



४१८४

मा जस्वने वृषम नो ररीथा मा ते रेवतः सख्ये रिषाम ।  
 पूर्वीष्ट इन्द्र निष्पिधो जनेषु जुह्वसुष्वीन्द्र वृहापृणतः ॥११॥  
 उदुभ्राणीव स्तनयन्नियुतीन्द्रो राधांस्यश्व्यानि गव्या ।  
 त्वमसि प्रदिवः कारुधाया मा त्वादामान आ दभन्मघोनेः ॥१२॥  
 अध्वर्यो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा ।  
 यः पुर्व्याभिरुत नूतनाभिर्गीर्भिर्वीवृधे गृणतामृषीणाम् ॥१३॥

mā jāsvane vṛishabha no rarīthā mā te revātaḥ sakhyé  
 rishāma | pūrvīṣṭ ṭa indra nishshīdho jāneshu jahy āsush-  
 vīn prā vṛihāpṛiṇataḥ || 11 || ūd abhrāṇīva śtanāyann iyartīn-  
 dro rādhaṅsy āśvyāni gāvya | tvām asi pradīvaḥ kārū-  
 dhāyā mā tvādāmāna ā dabhan maghōnaḥ || 12 || ādhvaryo  
 vīra prā mahé sutānām indrāya bhara sā hy āsya rājā |  
 yāḥ pūrvyābhir utā nūtanābhir gīrbhīr vāvṛidhé gṛiṇatām  
 rīshīṇām || 13 ||

अस्य मदे पुरु वर्षांसि विद्वानिन्द्रो वृत्राप्यप्रती जघान ।  
 तमु प्र होषि मधुमन्तमस्यै सोम वीराय शिप्रिणे पिबच्चे ॥१४॥  
 पाता सुतमिन्द्रो अस्तु सोमं हन्ता वृत्रं वज्रेण मन्दसानः ।  
 गन्ता युज्ञं परावर्तश्चिदच्छा वसुधीनामविता कारुधायाः ॥१५॥

asyā mādē purū vārpāṅsi vidvān indro vṛi-  
 trāny apratī jaghāna | tān u prā hoṣhi mādhumantam  
 asmai sōmam vīrāya śiprīṇe pibadhyai || 14 || pātā sutām  
 indro astu sōmam hantā vṛitrām vājreṇa manḍasānāḥ |  
 gantā yajñām parāvātaḥ cid āchā vāsuraḥ vīnām avitā kārū-  
 dhāyāḥ || 15 || १४ ||

Give us not, O showerer of benefits, to the wicked. Relying upon your friendship, O Lord of riches, may we remain unharmed. Many are the boons you distribute amongst men; may you demolish those who make no libation, and root out those who present no offerings. 11

As thundering raises the clouds, in a similar way, resplendent Lord showers riches of horses and cattle on His devotees. O Lord, you are the eternal upholder of the worshippers; let not the opulent deceive you by not presenting you homage. 12

Ministrant priests offer homage to the mighty Lord, for He is their king, and has been exalted by the ancient and recent hymns and praises of adoring sages. 13

In the exhilaration of the elixir of devotional love, the all-wise irresistible Lord destroys numerous opposing evils. May you offer the sweet-flavoured beverage of love to the brave Lord, charming as a person with handsome nose and chin. 14

May the resplendent Lord be the drinker of this effused elixir of devotional love, and exhilarated by it, become the destroyer of the devil of ignorance by the bolt of His punitive justice. May He, the patron of artists and lover of sacred lores, come even from afar, to our place of work and worship. 15

इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।  
 मत्सद्यथा सोमनसाय देवं व्यसिद्धेवो युयवद्वयहः ॥१६॥  
 एना मन्दानो जुहि शूर शत्रूञ्जामिमजामि मघवन्मित्रान् ।  
 अभिषेणो अभ्यादेदिदं शानान्परां च इन्द्र प्र मृणा जुही च ॥१७॥  
 आसु प्मा णो मघवन्निन्द्र पृत्स्वसिभ्यं महि वरिवः सुरं कः ।  
 अपां लोकस्य तनयस्य जेष इन्द्रं सुरीन्कृणुहि सा नो अर्धम् ॥१८॥

idam tyāt pātram indrapānam indrasya priyām amṛitam  
 apāyi | mātsad yāthā saumanasāya devām vy āsmād dvē-  
 sho yuyāvad vy ānhah || 16 || enā mandāno jahī sūra śa-  
 trūñ jānim ājānim maghavann amitrān | abhishenāñ abhy  
 ādēdisānān pārāca indra prā mṛiṇā jahī ca || 17 || āsū sbmā  
 no maghavann indra pṛitsv āsmābhyam māhi vārivaḥ su-  
 rān kah | apām tokāsyā tūnayasya jeshā indra sūrīn kṛi-  
 ṇuhī smā no ardhām || 18 ||

आ त्वा हरयो वृषणो युजाना वृषरथांसो वृषरश्मयोऽत्याः ।  
 असत्राहो वृषणो वज्रवाहो वृष्णे मदाय सुयुजो वहन्तु ॥१९॥  
 आ ते वृषन्वृषणो द्रोणमस्थुर्धृतप्रुषो नोर्मयो मर्दन्तः ।  
 इन्द्र प्र तुभ्यं वृषभिः सुतानां वृष्णे भरन्ति वृषमाय सोमम् ॥२०॥  
 वृषांसि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तिर्यानाम् ।  
 वृष्णे त इन्द्रवृषभ पीपाय स्वादु रसो मधुपेयो वराय ॥२१॥

ā tvā hārayo vṛiṣhaṇo yujānā  
 vṛiṣharathāso vṛiṣharaśmayō 'tyāḥ | asmatrāñco vṛiṣhaṇo  
 vajravāho vṛiṣhṇe mādāya suyūjo vahantu || 19 || ā te vṛi-  
 shan vṛiṣhaṇo drōṇam asthur ghrītaprūsāo nōrmāyo mā-  
 dantaḥ | indra prā tūbhyam vṛiṣhabbhīḥ sūtānām vṛiṣhṇe  
 bharanti vṛiṣhabbhāya sōmam || 20 || 10 ||

vṛiṣhāsi divo vṛiṣhabbhāḥ pṛithivyā vṛiṣhā sindhūnām vṛi-  
 shabbhā stīyānām | vṛiṣhṇe ta indur vṛiṣhabha pipāya  
 svādū rāso mādhubēyo vārāya || 21 ||

May this celestial ambrosia, the appropriate beverage of the resplendent Lord, which He loves, be consumed by Him. So that it may inspire the divine forces with favourable feelings towards us, and that He may remove from us our adversaries, and iniquity. 16

Exhilarated by it, O valiant, bounteous Lord please eliminate our unfriendly adversaries, may they be our kinsmen or unrelated. O resplendent Lord, put these hostile forces to flight and destroy them who are menacing to us. 17

O affluent resplendent Lord, may you facilitate to us the acquirement of vast riches in our life struggles and enable us to gain victory. May you make us prosperous with rain, and with sons and grandsons. 18

Let your vigorous vital energies, harnessed of their own will, bring you here and also your chariot with strong reins. This chariot is quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked and bountiful. 19

O mighty resplendent Lord, your vigorous, water-shedding beams of rays like waves of the sea, are harnessed as horses to your cosmic chariot. O showerer of blessings, ever youthful, we offer to you the homage of our loving devotion, expressed by our mental and physical endeavours, just as the herbal juice by two stones. 20

O resplendent Lord, you are the showerer of bliss, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated waters. O fulfiller of all aspirations, you are the most excellent shedder of rain, the sweet elixir, verily, our loving devotion, as if honey-flavoured juice is offered for your acceptance. 21

अयं देवः सहसा जायमान इन्द्रेण युजा पुणिमस्तभायत् ।  
 अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥२२॥  
 अयमकृणोदुषसः सुपर्णीरयं सूर्ये अदधाकृत्योतिरन्तः ।  
 अयं त्रिधातुं दिवि रोचनेषु त्रितेषु विन्ददमृतं निगूळहम् ॥२३॥  
 अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्ससर्गश्मिम् ।  
 अयं गोषु शच्या पक्कमन्तः सोमो दाधार दशयन्मुत्सम् ॥२४॥

ayām devāḥ sāhasā  
 jāyamāna indreṇa yujā paṇim astabhāyat | ayām svāsya  
 pitūr āyudhānīndur amuṣhṇād aśivasya māyāḥ || 22 || ayām  
 akṛinod ushāsah supātnīr ayām sūrye adadhāj jyōtir an-  
 tāḥ | ayām tridhātu divi rocanēṣhu tritēṣhu vindad amṛi-  
 taṁ nigūḷham || 23 || ayām dyāvāprithivī vi shkabhāyad  
 ayām rātham ayunak saptāraṣmim | ayām gōṣhu śācyā  
 pakvām antāḥ sómo dādāhāra dāṣayantram ūtsam || 24 || २० ||

( ४५ ) पञ्चपत्वारिंशं सूक्तम्

(१-३३) प्रयसिषादित्यस्य सूक्तस्य पार्श्वस्यः शंभुकर्षिः । (१-३०) प्रयमादिमिषादित्यस्यः

(३१-३३) एकमिषादित्यस्य च द्विपुस्तका देवते । (१-३८, ३०-३२) प्रयमाद्यष्टमिषा-

त्पुष्पां मित्यादित्यस्य च गायत्री, (२९) एकोनमिषा भतिनिचुरः,

(३३) प्रयसिषाध्यानुष्टुप् छन्दोऽस्ति ॥

३२१॥

य आनयत्परावतः सुनीती त्रुर्वशं यदुम् । इन्द्रः स नो युवा सखा ॥१॥  
 अविप्रे चिद्वयो दधदनाशुना चिदर्वता । इन्द्रो जेता हितं धनेम् ॥२॥  
 महीरस्त्य प्रणीतयः पुर्वीकृत प्रशस्तयः । नास्य क्षीयन्त ऊतयः ॥३॥  
 सखायो ब्रह्मवाहुसेऽर्चन्त प्र च गायत । स हि नः प्रमर्तिर्मही ॥४॥  
 त्वमेकस्य वृत्रहन्विता हयोरसि । उतेदशे यथा वयम् ॥५॥

45.

Yā ānayāt parāvataḥ sūnīti turvāṣaṁ yādum | indraḥ sā  
 no yuvā sakhā || 1 || avipré cid váyo dādhad anāśunā cid  
 ārvatā | indro jētā hitāṁ dhānam || 2 || mahīr asya prāṇi-  
 tayāḥ pūrvīr utā prāśastayaḥ | nāsya kshiyanta ūtāyāḥ  
 || 3 || sakhāyo brāhmavāhasé 'rcata prā ca gāyata | sā hī  
 naḥ prāmatir mahī || 4 || tvām ékasya vṛitrahann avitā dvā-  
 yor asi | utédriṣe yāthā vayām || 5 || २१ ||

This divine elixir, an associate of Lord resplendent, as soon as, manifested, crushes greedy exploiters. This heavenly nectar baffles the devices and the delusions of the malignant usurpers of wealth and wisdom. 22

This celestial nectar makes the dawns happily wedded to the sun. This nectar places the light within the solar orb; this nectar helps to discover threefold ambrosia hidden in heaven and the three radiant regions. 23

This heavenly ambrosia sustains heaven and earth; this harnesses the seven-rayed chariot of the sun, this nectar develops, of its own accord, the mature and cohesive secretions in the kine. 24

## 45

May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together. 1

Resplendent Lord gives sustenance, even to the duel and undevout. He wins with a slow pace the wealth accumulated by dishonest and greedy. 2

Vast are His designs, manifold are His praises, and His protections are never withdrawn. 3

Offer worship and praises, friends, to Him who is worthy to be pleased by prayers; for, verily, He is our great providence. 4

He is eliminator of evil forces and protector of faithful devotees, whether they are one or more than one, common or uncommon, of such as we are. 5



नयसीदति द्विपः कृणोप्युक्थशंसिनः । नृभिः सुवीरं उच्यसे ॥६॥  
 ब्रह्माणं ब्रह्मवाहसं गीभिः सखायमृग्मिर्यम् । गां न दोहसे हुवे ॥७॥  
 यस्य विश्वानि हस्तयोरुचुर्वसूनि नि द्विता । वीरस्य पृतनापहः ॥८॥  
 वि दृच्छानि चिदद्रिवो जनानां शचीपते । बृह माया अनानत ॥९॥  
 तस्य त्वा सत्य सोमपा इन्द्रं वाजानां पते । अहमहि श्रवस्यवः ॥१०॥

náyasíd v áti dvíśhaḥ kṛiṇóshy ukthasaṁsínah | nṛśbhiḥ  
 suvīra ucyase || 6 || brahmāṇam bráhmavāhasam gīrbhiḥ  
 sákhāyam ṛigmīyam | gām ná doháse huve || 7 || yásya víś-  
 vāni hástayor ūcúr vāsūni ní dvitá | vīrásya pṛitanāśháhaḥ  
 || 8 || ví dṛiḥhāni cid adrivo jánānām śacīpate | vṛihá māyā  
 anānata || 9 || tām u tvā satya somapā indra vājānām pate |  
 áhūmahi śravasyávah || 10 || २॥

१२११ तस्य त्वा यः पुरासिथ यो वा नूनं हिते धने । हव्यः स श्रुषी हवम् ॥११॥  
 धीमिरवैरिवतो वाजौ इन्द्र श्रवाय्यान् । त्वया जेष्य हितं धनम् ॥१२॥  
 अमरु वीर गिर्वणो महौ इन्द्र धने हिते । भरे वितन्तसाय्यः ॥१३॥

tām u tvā yāḥ purásitha yó vā nūnám hité dhāne | hāv-  
 yah sá śrudhī hāvam || 11 || dhībhīr árvadbhir árvato vā-  
 jān indra śravāyyān | tvāyā jeshma hitám dhānam || 12 ||  
 ábhūr u vīra girvaṇo mahān indra dhāne hité | bhāre vi-  
 tantasāyyah || 13 ||

You remove them far from here who hate us, and make them prosperous who repeat your praises. O bestower of sons, brave and excellent, you are glorified by all men. 6

With hymns I invoke resplendent Lord, our friend, who is supreme preceptor, adept in divine lore, is pleased by devotion, and is worthy of adoration, yielding rewards as a cow yields milk. 7

The sages declare, He is the heroic subduer of evil forces. And He governs all the treasures of both the worlds, spiritual or material or of heaven and earth. 8

He is the executor of punitive justice, and is the Lord of resplendence. He demolishes the formidable castles of evil genius, and Himself being invincible, baffles the devices of the wicked. 9

O veracious resplendent Lord, as you are delighted by loving devotion, and provide sustenance, we desirous of nourishment, invoke such as you are. 10

We invoke you as you have been constantly invoked from eternity and even now you are being prayed for wealth and wisdom. May you respond to our invocation. 11

O resplendent Lord, with the aid of your blessings followed by our prayers, may we win over the vital powers of our foes by our vital powers, and conquer abundant food and wealth, so far held by hostile elements. 12

Brave and adorable resplendent Lord, verily, your aid is unsurpassable in life-struggles, and for us, you are the victor of the wealth, yet held by our opponents. 13

या ते ऊतिरमित्रहन्मक्षुजवस्तमासति । तया नो हिनुही रथम् ॥१४॥  
 स रथेन रथीतमोऽस्माकैनाभियुग्वना । जेषि जिष्णो हितं धनम् ॥१५॥  
 य एक इत्तसु द्रुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥१६॥  
 यो गृणतामिदासिथापिकृती शिवः सखा । स त्वं न इन्द्र मृळय ॥१७॥  
 ध्रिष्व वज्रं गमस्त्यो रक्षोहत्याय वज्रिवः । सासहीष्ठा अभि स्पृधः ॥१८॥

yā ta ūtīr amitrahan makshūjavastamā-  
 sati | tāyā no hinuhī rātham || 14 || sā rāthena rathītamō  
 'smākenābhiyūgvanā | jēshi jishṇo hitam dhānam || 15 || 23 ||  
 yā ēka it tām u shtuhi krishtinām vīcarshanīḥ | pātīr  
 jajñō vṛṣhakratuḥ || 16 || yō gṛinatām id āsithāpīr ūtī śi-  
 vāḥ sākḥā | sā tvam na indra mṛṣṭaya || 17 || dhishvā vāj-  
 ram gṛṇatāstyo rakshohātyāya vajrivaḥ | sāsahīṣthā abhī  
 sprīdhah || 18 ||

प्रज्ञं रथीणां युजं सखायं कीरिचोदनम् । ब्रह्मवाहस्तमं हुवे ॥१९॥  
 स हि विश्वानि पार्थिवौ एको वसूनि पत्यते । गिर्वणस्तमो अग्निगुः ॥२०॥  
 स नो निगुहिरा पृण कामं वानेभिरश्विभि । गोमद्भिर्गोपते धृषत् ॥२१॥  
 तदो गाय सुते सचा पुरुहूताय सत्वने । शं यद्गवे न शक्तिने ॥२२॥

pratnām rayinām yūjam sākḥāyam kīricō-  
 tanam | brāhmavāhastamam huye || 19 || sā hī vīṣvāni  
 pāṛthivāni ēko vāsūni pātyate | gīrvanastamo ādhriguḥ  
 || 20 || 24 ||

sā no niyūdbhir ā pṛṇa-kāmaṁ vājebhir aṣvibhiḥ | gō-  
 madbhir gopate dhṛishāt || 21 || tād vo gāya sūtē sāca pu-  
 ruhūtāya sātване | sām yād gāve nā sākīne || 22 ||

O destroyer of evil forces, your driving force has a vigour of exceeding swiftness. May you impel our chariots to speed. 14

O victorious Lord, you are the most skilful of those who drive a chariot. May you win wealth for us, through the efforts of our progressive chariot of vital force. 15

May you glorify that resplendent Lord, who, alone and on His own, supervises, and is the Lord of each and every one—, the showerer of blessings. 16

O resplendent Lord, you have always been the friend of those who sing your glory. You have been providing security and happiness through your protection. May you provide happiness to us. 17

O wielder of the bolt of justice, take the bolt in your hands for the destruction of the cruel and faithless, and utterly overthrow those who defy you. 18

I invoke the eternal Lord, who is the giver of prosperity, friend, the invigorator of His adorers, and who is worthy to be propitiated by sacred hymns. 19

He alone rules over all terrestrial riches. He is irresistible, and is worthy of unique reverence. 20

O Lord of wealth and wisdom, may you come with your harnessed teams to fulfil our wishes and grant us food for nourishment, cows for milk and horses for speed. 21

O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle. 22

न घा वसुनि यमते दानं वाजस्य गोमत्तः । यत्सीसुष श्रवद्गिरः ॥२३॥  
 कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् । शचीभिरप नो वरत् ॥२४॥  
 इमा उ त्वा शतक्रतोऽभि प्र णोनुवृगिरः । इन्द्र वत्सं न मातरः ॥२५॥

ná ghā

vásur ní yamate dānám vājasya gómataḥ | yát sīm úpa  
 śrávad gírah || 23 || kuvítsasya prá hí vrajám gómantaṁ  
 dasyuhá gámat | śácibhir ápa no varat || 24 || imá u tvā  
 śatakrato 'bhi prá ṇonuvur gírah | indra vatsám ná mātá-  
 rah || 25 || 25 ||

॥२१॥ दुणाशं सख्यं तव गौरसि वीर गव्यते । अश्वो अश्वायते मव ॥२६॥  
 स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥२७॥  
 इमा उ त्वा सुतेसुते नक्षन्ते गर्वणो गिरः । वत्सं गावो न धेनवः ॥२८॥  
 पुरुतमं पुरुणां स्तोतृणां विवाचि । वार्जेभिर्वाजयताम् ॥२९॥  
 अस्माकमिन्द्र भूतु ते स्तोमो वाहिष्ठो अन्तमः । अस्मान्राये महे हिनु ॥३०॥  
 अधि बृबुः पणीनां वषिष्ठे मूर्धनस्थात् । उरुः कक्षो न गाङ्गयः ॥३१॥

dūnāśam sakhyām tāva gaúr asi vīra gavyaté | áśvo  
 aśvāyaté bhava || 26 || sá mandasvā hy ándhaso — || 27 || imá  
 u tvā suté-sute náksante girvano gírah | vatsám gāvo ná  
 dhenávaḥ || 28 || purútāmam purūṇām stotrīṇām vívāci | vā-  
 jebhir vājayatām || 29 || asmākam indra bhūtu te stómo vā-  
 hisṭho ántamaḥ | asmán rāyé mahé hinu || 30 || ádhi bṛi-  
 búḥ paṇínām vārshisṭhe mūrdhānn asthāt | urúḥ kākṣho  
 ná gāṅgyāḥ || 31 ||

The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises. 23

The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of the butchers and by His actions opens the gates, and releases the cattle for us. 24

O Lord, performer of various noble deeds, may our praises repeatedly recur to you as parents go to a young child. 25

Your friendship, O brave resplendent Lord, is not easily lost. You give wisdom to him who aspires for wisdom and vitality to him who aspires for vitality. 26

O Lord, may you be delighted with the devotional love offered by devotees for obtaining vast treasures. May you subject not your worshipper to his reviler. 27

O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves. 28

May the praises of all worshippers, offered at the place of worship, accompanied by sacred viands, invigorate you, O destroyer of all evil forces. 29

May our more elevating praises reach you, O Lord, and may you inspire us to strive for progress and prosperity. 30

The cosmic architect presides over the high places of the men of commerce and business like the elevated banks of a river, moving towards plains. 31



यस्य वायो॑रिव द्रवद्भ्रा॒ रातिः॑ सह॒स्त्रिणी॑ । सद्यो॒ दानाय॑ म॒हते ॥३२॥  
 तत्सु॒ नो वि॒श्वे अ॒र्य आ सदा॑ गृणन्ति॒ कारवः॑ ।  
 वृ॒वं सह॒स्रदा॑तमं सु॒रि सह॒स्रसा॑तमम् ॥३३॥

yāsya vāyór iva dravād bhadrá rātīḥ  
 sahasrīnī | sadyo dānāya mánhate || 32 || tát sú no víśve  
 aryá á sádā grīṇanti kāravaḥ | bribúṁ sahasradátamaṁ  
 sūrīm sahasrasátamam || 33 || 26 ||

( ४९ ) पञ्चत्वारिंशं सूक्तम्

(१-१५) पतुर्वाचस्यास्य सूक्तस्य वार्दस्यः शंभुर्वाचः । इन्द्रो देवता । प्रगायः ( विषमर्चा इवती,  
 समर्चा सतोवृद्धती ) छन्दः ॥

॥३५॥ त्वामि॒द्धि ह॒वामहे॑ सा॒ता वा॒जस्य॑ का॒रवः॑ ।  
 त्वां वृ॒त्रेष्वि॒न्द्र स॒र्पति॑ न॒र॒स्त्वां का॒ष्ठास्व॑र्वतः ॥१॥  
 स त्वं न॒श्चि॒त्र व॒ज्रह॑स्त धृ॒ष्णुया॑ म॒हः स्त॒वानो॑ अ॒द्रिवः॑ ।  
 गाम॑श्चै॒ रथ्य॑मि॒न्द्र सं कि॑र सु॒त्रा वा॒जं न जि॑ग्युषे ॥२॥  
 यः सं॒त्राहा॑ वि॒चर्ष॑णि॒रिन्द्रं॑ तं ह॒महे॑ व॒यम् ।  
 सह॑स्रमु॒ष्क तु॒वि॒नृ॒म्य स॒र्पते॑ भ॒वा सु॑म॒त्सु नो वृ॑धे ॥३॥  
 वा॒र्षते॑ जना॒न्वृष॑मे॒व म॒न्युना॑ घृषे॒ मी॒ळ्ह क॑ची॒यम॑ ।  
 अ॒साकै॑ बो॒ध्यवि॑ता म॒हाघ॑ने॒ तनु॑ष्व॒प्सु सूर्ये॑ ॥४॥

46.

Tvām id dhī hávāmahe sātā vājasya kāravaḥ | tvām  
 vṛtréshv indra sátpatim náras tvām káshṭhāsv árvataḥ  
 || 1 || sá tvām naṣ citra vajrabasta dhṛishṇuyá mahá sta-  
 vāno adrivaḥ | gām ásvam rathyam indra sám kira satrá  
 vājam ná jigyúshe || 2 || yáḥ satráhá vícarshaṇir índram tám  
 hūmahe vayám | sáhasramushka túvinṛimṇa sátpate bháva  
 samátsu no vṛidhé || 3 || bádhasa jánān vṛishabhéva man-  
 yúnā ghrīshau mīlḥā ṛicishama | asmákam bodhy avitá  
 mahādhané tanúshv apsú sūrye || 4 ||

He is prompt as the wind, and giver of liberal donation of thousands (of treasures or cattle). He quickly gives rewards to me soliciting a gift. 32

Therefore, we all, the pious offerers and presenters of praise, always commend that cosmic architect, and the donor of thousands of rewards, and receiver of thousands of laudations. 33

## 46

O resplendent Lord, we, the poet-sages invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. 1

O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive your chariot as you grant to everyone aspiring to be victorious. 2

We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles. 3

O Lord of the vedic hymns, may you inspire men to enter the battle-field of life, like a fierce bull and protect us from the onslaught of evil forces and enable us to fight battle to win prosperity, water, and sun-light. 4

इन्द्र ज्येष्ठं न आ भरं ओजिष्ठं पपुरि श्रवः ।  
 येनेमे चित्र वज्रहस्त रोदसी ओमे सुशिप्र प्राः ॥५॥  
 त्वामुग्रमवसे चर्षणीसहं राजन्देवेषु हमहे ।  
 विश्वा सु नो विथुरा पिबुना वसेऽमित्रान्सुषहान्कृधि ॥६॥  
 यदिन्द्र नाहुषीष्वाँ ओजो नृष्णं च कृष्टिषु ।  
 यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौत्सा ॥७॥  
 यद्वा तूक्षो मघवन्दुह्यावा जने यत्पुरो कश्च वृष्ण्यम् ।  
 असम्यं तद्विरीहि सं नृपाह्येऽमित्रान्पुस्तु त्वर्षणे ॥८॥

Indra jyésthāni na ā  
 bharañ ójishtham pápuri srávaḥ | yénemé citra vajrahasta  
 ródasī óbhé suṣipra prāḥ || 5 || 27 ||

tvām ugrām ávase carshaṇīsāham rájan devéshu hū-  
 mahe | vísvā sú no vithurá pibdaná vaso 'mítrān sushá-  
 hān kṛidhi || 6 || yád indra náhushishv āñ ójo nṛimṇām ca  
 kṛishṭíshu | yád vā páñca kshitínām dyumnām ā bhara sa-  
 trā vísvāni paún̄syā || 7 || yád vā trikshaú maghavan drub-  
 yāv ā jáne yát pūraú kác ca vṛishnyam | asinábhyam tát  
 ririhī sām nṛishál̄hye 'mítrān pṛitsú turváne || 8 ||

इन्द्र त्रिधातुं शरणं त्रिवर्यं स्वस्तिमत ।  
 छुर्दियच्छ मघवद्भयश्च मही च यावयां दिव्यमेभ्यः ॥९॥  
 ये गव्यता मनसा शत्रुमादुशुरमिप्रघ्नन्ति घृष्णया ।  
 अघं स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥१०॥  
 अघं स्मा नो वृधे भवेन्द्र नायमवा युधि ।  
 यदुन्तरिक्षे पतयन्ति पर्णिनो दिव्यवस्तिग्ममृधानः ॥११॥

Indra tri-  
 dhātu śaraṇām trivárūtham svastimát | chardír yacha ma-  
 gháivadbhyaḥ ca máhyam ca yāváyā didyúm ebhyaḥ || 9 ||  
 yé gavyatā mánasā śátram ādabhúr abhipraghnānti dhṛish-  
 nyayā | ādha smā no maghavaum indra girvanas tanūpā ān-  
 tano bhava || 10 || 28 ||

ādha smā no vṛidhé bhavéndra nāyām avā yudhí | yád  
 anīarikṣhe patáyanti parṇino didyávas tigmámūrdhānah  
 || 11 ||

O resplendent Lord, possessor of charming chin, wondrous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds. 5

O resplendent Lord, most mighty among Nature's forces, sovereign ruler of men, granter of dwellings, may you make us strong to subdue all our evil tendencies and make us strong to overcome all that is weak in us. 6

O resplendent Lord, provide us for ever with the strength and opulence, worthy of a human being and the splendid fame, that all the five groups of men (best, better, good, worse and worst, the most enlightened to the most wicked) enjoy. May you grant us all manly powers. 7

O bounteous Lord, bestow fully on us the blessing of that beneficent power sought by the wise seekers, brave and kind, so that we are able to destroy our adversaries in battles. 8

O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them. 9

O Lord of all riches, propitiated by our devotional songs, may you be close to us, as a guardian of our lives, and protect us from adversities and subdue our foes, who attack us with arrogance with an intention of carrying away our cattle. 10

O resplendent Lord, if the enemy hurls sharp and flying arrows at us in the midst of a battle, please come near, strengthen and help us in the fight. 11

यत्र शरीसस्तन्वो वितन्वते प्रिया शर्मे पितृणाम् ।  
 अर्धं स्मा यच्छ तन्वेऽ नने च छर्दिर्चितं यावयु द्वेपः ॥१२॥  
 यदिन्द्र सगे अवेनश्चोदयसे महाधने ।  
 असमने अर्धनि वृजिने पथि श्येनौ इव श्रवस्थनः ॥१३॥  
 सिन्धूरिव प्रवृण आशुया यतो यदि क्लोशमनु प्वणि ।  
 आ ये वयो न वर्धन्त्यामिपि गृभीता बाह्वोर्गवि ॥१४॥

yātra śārīśas tanvò vitanvaté priyā śārma pitṛiṇām |  
 ādha smā yacha tanvè tāne ca chardīr acittam yāvāya  
 dvēśhaḥ || 12 || yād indra sārge ārvataṣ codāyāse mahā-  
 dhané | asamané ādhvani vṛijiné pathī syenāū iva śravas-  
 yatāh || 13 || sīndhūnī iva pravāṇā āśuyā yatò yādi klō-  
 śam anu shvāni | ā yé vāyo nā vārvritaty āmīshi gṛibhitā  
 bāhvōr gāvi || 14 || 29 ||

( ४३ ) ममवन्ताग्निं मृतम

(१-३१) एकविंशद्विषयस्य सन्त्य भाग्नाग्नौ गगं क्रुपिः । (१-५) प्रथमाद्विषयचं मोयः, (१-१५, २१) पष्ठपादि-  
 चतुर्विंशामेकविंशधाधेन्द्रः, (२०) विन्ध्याः प्रथमाद्विषय देवाः, द्वितीयपादस्य भूमिः, तृतीयपादस्य  
 वृहस्पतिः, चतुर्थपादस्य येन्द्रः, (२२-२५) द्वाविन्ध्यादिचतुर्गणां साक्षरस्य प्रमोक्तस्य दानमन्त्रिः,  
 (२६-२८) पञ्चविंशद्विषयस्य गवाः, (२९-३१) एकोनविंशद्विषयस्य दन्तुभिः, (३१) एक-  
 विंशता उत्तराधेयस्य च इन्द्रो देवताः । (१-१८, २०-२६, २६, २८-३१) प्रथमापष्टा-  
 दशार्धं विंशद्विषयस्य पञ्चविंशता भद्राविन्ध्यादिचतुर्गणाश्च मिषुषः, (१०) एकोन-  
 विंशता वृहती, (२३) प्रथोविन्ध्या भद्रुषुषः, (२४) चतुर्विंशता गायत्री, (२५)  
 पञ्चविंशता द्विषदा मिषुषः, (२३) ममविंशताध गगमी उन्नाग्निं ॥

॥३०॥ स्वादुष्किलायं मधुमौ उतायं तीव्रः किलायं रसवीं उतायम् ।  
 उतो न्वस्य पपिवांसमिन्द्रं न कश्चन संहत आहुवेपु ॥१॥  
 अयं स्वादुरिह मदिष्ठ आसु यस्येन्द्रो वृत्रहर्त्ये ममाद ।  
 पुरुणि यम्योला शम्बरस्य वि नवति नव च देह्योऽ हन् ॥२॥

47.

Svādūṣh kīlāyām mādhumān utāyām tīvrāḥ kīlāyām  
 rāsavān utāyām | utò nv āsyā papivānsam indram nā kās  
 canā sabata āhavēśhu || 1 || ayām svādūr ihā mādūṣṭha  
 āga yāsyēndro vṛitrahātve mamāda | purūṇi yās eyautnā  
 śambarasya vī navatīm nāva ca dehyò hān || 2 ||

When brave fathers bear strain and hardships in the battle of life, may you give them the comfort they love, and then continue helping their progeny and keep them far from all sorts of hostilities. 12

When the battle reaches its high pitch, and the fighters march on uneven road and on a toilsome path, O Lord, kindly lead us to victory with a speed with which a falcon pounces on his prey through the difficult path of space. 13

O Lord, for the procurement of cows, enable us to force ahead our horses, neighing loudly with terror through the battle with the speed of rivers rushing down a steep, or that of vultures darting on their bait. 14

## 47

Savoury, verily, is this, sweet is it, indeed it is effective—and further, it is rich in flavour. No one is able to encounter resplendent self, in the battle when He is pleased with the elixir we offer Him. 1

This sweet and pleasant divine elixir of devotional love, sipped on this occasion has been very exhilarating. By drinking of it the resplendent Lord is highly pleased, and is able to dominate the evil of ignorance. He destroys countless hosts and nine and ninety strongholds of the evil forces. 2



अयं मे पीत उदियति वाचमयं मनीषामुशनीर्मजीगः ।  
 अयं पल्लवीरमिमित् धीरो न याभ्यो भुवनं कञ्चनरे ॥३॥  
 अयं स यो वरिमाणं पृथिव्या वर्ष्माणं दिवो अकृणोदयं सः ।  
 अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्वन्तरिक्षम् ॥४॥  
 अयं विदधिब्रह्मर्षिकर्मणः शुक्रसंज्ञानामुपसामनीके ।  
 अयं महान्महता स्कम्भनिनोदयामस्तन्नादपमो मरुत्वान् ॥५॥

ayam me

pitā ūd iyarti vācam ayam manīṣāma ūṣatīm ajigah | ayam  
 śhāl' urvīr aminīta dhīro nā yābhyo bhūvanam kāc canārē  
 || 3 || ayam sā yō varimāṇam prithivya' varṣmāṇam divo  
 ākrīṇod ayam sūh | ayam piyūṣam tistrīṣu pravātsu sōmo  
 dādharorv' antārikṣham || 4 || ayam vidac citradṛṣikam ār-  
 ṇaḥ śukrasadmanām uśhāsām ānīke | ayam mahān ma-  
 hatā śkāmbhanenōd dyām astabbnād vṛiṣhabhō marútvān  
 || 5 || ३० ||

॥३॥ धृषत्पिब कलशो सोममिन्द्र वृषहा शूरा समरे वस्त्रनाम् ।  
 मार्व्यन्दिने सर्वन् आ वृषस्व रयिस्थानो रयिमस्मासु धेहि ॥६॥  
 इन्द्र प्र णः पुरणुतेव पश्य प्र नो नय प्रनरं वस्यो अच्छ ।  
 भवा सुपारो अतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥७॥

dhrishāt piba kalāṣe sōmam indra vṛitrahā śūra samarē  
 vāsūnām | mādhyam'dine sāvana ā vṛiṣasva rayisthāno ra-  
 yīm asmāsu dhchi || 6 || indra prā ṇaḥ puraetēva paśya  
 prā no naya pratarām vāsyo ācha | bhāvā supārō atipā-  
 rayō no bhāvā sūnītir utā vāmānītiḥ || 7 ||

This elixir of devotional love stirs up my voices and awakens my yearning spirit from sleep. The sage measures out the six (lust, anger, greed, attachment, pride and jealousy) weaknesses from which no creature is excluded. 3

It is because of this elixir that the world could expand and the lofty heights of heavens could be sustained. This elixir deposits the ambrosia in its three principal receptacles (plants, water and cows) and sustains the wide mid-space above us. 4

This very same elixir of devotional love finds the wavy sea of brilliant colours in fore-front of the dawns, whose dwelling is in firmament. This mighty elixir sustains the heavens up with a mighty pillar, the sender of rains, the leader of the winds. 5

O resplendent Lord, destroyer of evils, in contests, drink this divine elixir poured forth from our heart and fill yourself full at the mid-day libation. O receptacle of riches, shower prosperity on us. 6

O resplendent Lord, look out for us to be our leader and bring before us infinite wealth. O excellent guardian, bear us through peril and carefully guide and lead us on to the aspired wealth. 7

उरुं नो लोकमनु नेपि विद्वान्त्स्वर्ज्योतिरभयं स्वस्ति ।  
 श्रुत्वा ते इन्द्र स्वविरस्य चाह उपं स्वेयाम शरणा बृहन्ता ॥८॥  
 वरिष्ठे न इन्द्र वृन्धुरे धा वहिष्ठयोः शतावन्नश्वयोरा ।  
 इपमा वंशीषां वंषिष्ठां मा नस्तारीन्मघवन्नायो अर्यः ॥९॥  
 इन्द्रं मूळ महीं जीवातुमिच्छ चोदय धियमर्यमो न धाराम् ।  
 यत्किं चाहं त्वायुरिदं वदामि तज्जुषन्व कृधि मा देववन्तम् ॥१०॥

urūṃ no lokām  
 ānu neshi vidvān svārvaj jyōtir ābhayaṃ svastī | rishvā  
 ta indra sthāvirasya bāhū ūpa stheyāma śaraṇā bṛhāntā  
 || 8 || vāriṣṭhe na indra vandhūre dhā vābhishtavoh satā-  
 vaun āśvayor ā | śham ā vakshīṣhām vārshishṭhām mā  
 nas tārīn maghavan rāyo aryāḥ || 9 || indra mṛilā māhyam  
 jivātum icha codāya dhīyam āyaso nā dhārām | yāt kīm  
 cāhām tvāyūr idāṃ vādāmi tāj jushasva kridbī mā devā-  
 vantam || 10 || ॐ ||

॥११॥ वातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवे शूरमिन्द्रम् ।  
 हवामि तुः पुरुषानमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥११॥  
 इन्द्रः सुत्रामा स्वः अवाभिः सुमृलीको भवतु विश्ववेदाः ।  
 वाधतां हयो अवाभेः सुवीर्यस्य पतयः स्याम ॥१२॥

vaatāram indram avitāram indram hāve-have suhavam  
 śūram maruṃ | hvāsmi śakāṃ puruṣātām indram svastī  
 no maghāva dhatv-śūrah || 11 || indrah sutrāmā svāvān  
 āvobhīḥ sumṛilīkō bhavatu viśvavēdāḥ | vādhatām dvēśho  
 ābhayaṃ kṛnotu suvīryasya patayah syāma || 12 ||

O all wise eternal resplendent Lord, may we recline in your gracefully protecting and mighty arms. May you lead us to your spacious abode of light, security, and bliss. 8

O bounteous Lord of hundreds of riches, give us lift in your spacious chariot drawn by two horses. Bring to us the best among all viands. Let not the wealth of any one else subdue us. 9

O resplendent Lord, make me happy, and be pleased to prolong my life. Bless me with knowledge, sharp as a steel blade. Accept my prayers in whatever words I speak. Be pleased by them and grant me your divine protection. 10

At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us. 11

May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destroy the evil forces that obstruct our way and thereby give us rest and safety. And may we be the possessors of excellent posterity. 12

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सांमनसे स्याम ।  
 स सुवामा स्वर्वा इन्द्रो अस्मे आगच्छिद्वेषः सनुतयुंयानु ॥१३॥  
 अव त्वे इन्द्र प्रवतो नोर्मिर्गिरे ब्रह्माणि नियुतो धवन्ते ।  
 उरु न राधः सर्वना पुरुष्यपो गा वज्रिन्युवसे समिन्दन् ॥१४॥  
 क इ स्तवत्कः प्रणत्को यज्ञते यदग्रमिन्मघवा विश्वहावेत ।  
 पादाविव प्रहरन्नन्यमन्यं कृणोति पृथमपरं शचीभिः ॥१५॥

tāsya

vayam sumatau yajñiyasyāpi bhadre saumanasē syāma | sā  
 antrāmā svāvān indro asmé āraē cid dvēśaḥ sanutār yu-  
 yotu || 13 || āva tvé indra pravāto nōrmīr gīro brāhmāṇi  
 niyūto dhavante | urū nā rādhaḥ sāvanā purūṇy apó gā  
 vajrin yuvase sām indūn || 14 || ká im stavat káḥ prīṇāt  
 kó yajāte yād ngrām in maghāvā viṣvāhāvet | pādāv ivu  
 prahúrann anyām-anyam kṛiṇóti pūrvam āparam śacībhiḥ  
 || 15 || 32 ||

॥१३॥ भृष्ये वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।  
 पुष्टमानद्विभृष्य राजा चोष्कुर्यते विश्व इन्द्रो मनुष्यान् ॥१६॥  
 परा पूर्वेषां सख्या वृणक्ति विनर्तुराणो अपरेभिरेति ।  
 अनानुभूतीरवधूच्यानः पूर्वो रिन्द्रः शरदस्तर्तरीति ॥१७॥  
 रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।  
 इन्द्रो मायाभिः पुरुरूपं इयते युक्ता ह्यस्य हरयः शता दश ॥१८॥

śrīṇvé vīrā ugrām-ugram damāyānn anyām-anyam ati-  
 neniyāmānaḥ | edhamānadviḥ ubhāyasya rājā coṣhkūyāte  
 vīśa indro manushyān || 16 || parā pūrveshām sakhyā vṛiṇakti  
 vitārturāṇo āparebhir eti | ānānubhūtir avadhūnvānāḥ pūr-  
 vīr indraḥ śarādas tartarīti || 17 || rūpām-rūpam prātirūpo  
 babbūva tād asya rūpām praticākṣhaṇāya | indro māyābhiḥ  
 pururūpa iyate yuktā hy āsya hārayaḥ śatā dāśa || 18 ||

May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those who hate us. 13

O resplendent Lord, our prayers and hymns as well as our expectations haste to you with the speed of torrential waters of a stream, rushing down a slope. O wielder of bolt of justice, you treasure immense wealth, copious libations, milk and the divine elixir around you for distribution. 14

The resplendent Lord is renowned; He humiliates every haughty person and suppresses every arrogant; He is the sovereign of both worlds, and one by one, He favours all His worshippers, whom He calls again and again for encouragement. 15

The resplendent Lord is renowned to humiliate the haughty foe he attends every worshipper turn-by-turn. He is the enemy of the arrogant and is the sovereign ruler of both worlds. He protects men who are faithful to Him. 16

The resplendent Lord does not stick any more to the friendship of those who only in the past have been His devotees; He diverts His favours to the fresh inferiors. Further He shakes off those who neglect His worship, and He abides with them for long long years who serve Him. 17

In every figure of His creation, the resplendent Lord has been the model. This is the only form for us to look on. He moves multiforms by His designs since His motivations, yoked to the universe, are thousands in number. 18



युजानां हरिता रथे भूरि त्वष्टेह राजति ।  
 को विश्वाहा द्विपतः पक्षे आसत उतासीनिषु सूरिषु ॥१९॥  
 अगव्युति क्षेत्रमार्गन्म देवा उर्वी सती भूमिरंहरणाभूत् ।  
 वृहस्पते प्र चिकित्सा गविष्टावित्था सने जरित्र इन्द्र पन्थाम् ॥२०॥  
 दिवेदिवे सदशीरन्यमधं कृष्णा असेधदप सन्नो जाः ।  
 अहन्दासा वृषभो वस्रयन्तोदव्रजे वचितं शम्बरं च ॥२१॥  
 प्रस्तोक इक्षु राधसस्त इन्द्र दश कोशयीर्दश वाजिनोऽद्रात् ।  
 दिवोदासादतिधिग्वस्य राधः शम्बरं वसु प्रत्यग्रभीष्म ॥२२॥

yujānā haritā rāthe bhūri tvāṣṭehā rājati | kó viṣvāhā  
 dvishatāḥ pākṣha āsata utāsīneshu surīṣhu ॥ 19 ॥ agavyūti  
 kshétram āganma deva urvī satī bhūmir anbhūraṇābhūt |  
 bṛihaspate prā cikitsā gāvishṭāv itthā satē jaritrā indra  
 pānthām ॥ 20 ॥ ॥

divé-dive sadrīṣir anyām ārdham kṛiṣṇā asedhat āpa  
 sādmano jāḥ | āhan dasā vṛishabhó vasnayāntodāvraje var-  
 cīnam śāmbaram ea ॥ 21 ॥ prastokā in nū rādhasas ta in-  
 dra dāṣa kōṣayir dāṣa vājīno 'dāt | divodāsād atithigvāsya  
 rādhaḥ śāmbarām vāsu prāṭy agrabhīṣhma ॥ 22 ॥

दशाश्वान्दश कोशान्दश वस्त्राधिभोजना ।  
 दशो हिरण्यपिण्डान्दिवोदासादसानिषम् ॥२३॥  
 दश रथान्प्रतिमतः शतं गा अर्धवस्यः । अश्वथः पायवेऽद्रात् ॥२४॥  
 महि राधो विश्वजन्यं दधानान्भरद्वाजान्त्साङ्गयो अभ्ययष्ट ॥२५॥

dāśāśvān  
 dāṣa kōṣān dāṣa vāstrādhībhajanā | dāṣo hiraṇyapiṇḍān dī-  
 vodāsād asānīṣham ॥ 23 ॥ dāṣa rāthān prāśṭīmataḥ śatām  
 gā ātharvabhyaḥ | aśvathāḥ pāyāve 'dāt ॥ 24 ॥ māhi rādho  
 viṣvājanyam dādhanān bharādvājān sārñjayo abhy āyashta  
 ॥ 25 ॥ ॥

With motivations yoked to His chariot, the divine architect shines here in numerous ways. Who else, so governing daily amongst His worshippers, could be their protector against adversaries ? 19

We enter the life-desert, where there is not a single footprint of the missing cattle. This vast earth has become the saviour of murderers as if. May the Lord of vast knowledge direct us who have gone astray, but are in search for the lost cattle. 20

Becoming manifest in his own abode, the sun drives, day by day, the dark glooms for the purpose of clear visibility. This showerer of rain has slain the demons of lightning and clouds on the land of waters. 21

The chief of the ceremony has given to your priest, O resplendent Lord, ten purses of gold and ten transports and we have accepted this gift from the public treasury officer, taken from the spoil snatched by our caretaker from the wicked persons. 22

From the public treasury officer, we have received ten vehicles, ten purses of coins, garments, ample food, and ten lumps of gold. 23

The chief of the Trust has given to the civic guards ten vehicles with extra horses, and to the preceptors a hundred COWS. 24

The learned and wise men honour the recipients of noble gifts and bounties who accept such great wealth for the good of all men. 25

वनस्पते वीरुङ्को हि भूया अस्मत्सखा प्रतरणः सुवीरः ।  
 गोभिः सर्जद्वा अग्नि वीर्यस्वास्थाना ते जयन् जेत्वानि ॥२६॥  
 दिवस्पृथिव्याः पर्यञ्ज उद्धृतं वनुस्पतिभ्यः पर्याभृतं महः ।  
 अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥२७॥  
 इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरेणस्य नाभिः ।  
 सेमां नो हव्यदाति जुषाणो देव रथं प्रति हव्या गृभाय ॥२८॥

vānaspatē vīdvāṅgo hi bhūyā asmātsakhā pratāraṇaḥ su-  
 vīrah | gōbhiḥ sārjaddho asi vīryasvāsthānā te jayatu  
 jétvāni || 26 || divas prithivyāḥ pāry oja ūdbhṛitam vānas-  
 patibhyaḥ pāry ābhṛitam sāhaḥ | apām ojmānam pāri gō-  
 bhir āvṛitam indrasya vājraṁ havishā rātham yaja || 27 ||  
 indrasya vājro marūtām ānikam mitrasya gārbho vāruṇa-  
 sya nābhiḥ | sémām no havyādātim jushāṇo dēva ratha  
 prāti havyā gṛibhāya || 28 ||

उप श्वासय पृथिवीमुत यां पुत्रा ते मनुतां विप्रिन् जगत् ।  
 स दुन्दुभे सज्जिरेन्द्रेण देवेर्दुर्गादवीयो अप मेघ शत्रुन् ॥२९॥  
 आ क्रन्दय बलमोजो न आ धा नि प्रतिहि दुरिता वार्धमानः ।  
 अप प्राथ दुन्दुभे दुच्छुना इत इन्द्रस्य मुष्टिर्गमि वीर्यम्व ॥३०॥  
 आमूर्ज प्रत्यावर्तयिमाः केतुमदुन्धुभिर्वीवदीनि ।  
 समर्थपर्णाश्वरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥३१॥

ūpa svāsaya prithivīm utā  
 dyām purutrā te manutām vīshṭhitam jāgat | sā dundubhe  
 sajūr indreṇa devair dūrād dāvīyo āpa sedha śātrun || 29 ||  
 ā krandaya bālam oja na ā dhā nī śhṭanihi duritā bādha-  
 mānaḥ | āpa protha dundubhe dūchūnā itā indrasya mush-  
 tīr asi vīryasva || 30 || āmūr aja pratyāvartayemāḥ ketumād  
 dundubhīr vāvadīti | sām āsvaparnāś cāranti no nāro smā-  
 kam indra rathīno jayantu || 31 || as ||

May the chariot made of strong wood be wholesome; may it be our friend; our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather and let its rider be victorious in the battle. 26

Show full respect to the chariot replete with synthesis of basic elements of heaven and earth—the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with the cow-hide and the thunderbolt. 27

O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sunrays. May you accept it offered with prayers and oblation. 28

O war drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary be aware of it. May you associated with the resplendent Lord and Nature's forces drive all malign elements far from us. 29

May (O drum) you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those who take delight in harming us. You, being the fist of the divines, show your firmness. 30

O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring it back here. Our leaders mounted, as if, on speedy chariot assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. 31

( ४८ ) अष्टवन्त्राणि मृतम्

(१-२२) दाविषान्पुष्यस्यास्य मृतस्य वाहेत्यस्यः वापुर्देविः । (१-२३) प्रयमादिदशमर्षाभिः  
 (११-१५, २०-२१) एकदश्यादिपञ्चानां विंशत्येकविंशोऽथ मृतः [ (१३-१५) प्रयोदश्यादि-  
 तृप्तस्य त्रिकोक्त्य वा ] (१६-१७) पौड्यादिचतसृणां वृषा, (२२) दाविष्याथ यावाभूमी वा वृषिषां  
 वेवताः । (१-१२) प्रयमादिदशमर्षां प्रगायः [ (१, ३, ५, ७) प्रयमाह्नीयापञ्चमीनक्षत्रीनां वृदनी,  
 (२, ४, १०, १२) द्वितीयाचतुर्थीदशमीदादशीनां सतीवृदनी, (६, ८) पञ्चदश्यामहासनी-  
 वृदनी, (७) सप्तम्या महावृदनी, (११) एकदश्याथ ककुप ], (१३, १८) प्रयोदश्यादश्वयोः  
 पूर उष्मिह, (१४, १७-२०) चतुर्दश्येकोविंशीपिगीनां वृदनी, (१५) यजदश्या भनि-  
 जगती, (१६) पौडश्याः ककुप, (१७) सप्तदश्याः सतीवृदनी, (२१) एकविंश्या  
 यवमस्या महावृदनी, (२२) दाविष्याथानुष्टुप उष्मिह ।

३१३

यज्ञार्थज्ञा वो अमये गिरागिरा च दक्षसे ।  
 प्रप्र वयममृतं ज्ञानवेदसं प्रियं मित्रं न शंसिषम् ॥१॥  
 ऊजो नपातं स हिनायमस्मयुदाशेम हव्यदातये ।  
 भुवहाजेप्वविना भुवद्भुध उत श्राना तनुनाम् ॥२॥

48.

Yajñā-yajna vo agnaye girā-gira ca dākshase pra pra  
 vayām amṛitaṁ jātāvedasam priyām mitrāṇa nā śaṁsisham  
 || 1 || ūjō nāpātaṁ sā hināyām asmayār dāśema havyāda-  
 taye | bhūvad vājesliv avitā bhūvad vṛidhā uta trātā tanu-  
 nām || 2 ||

वृषा हसि अजरो महान्विभास्यर्चिषा ।  
 अजस्त्रेण शोचिषा शोशुचच्छुचे सुदीतिमिः सु दीदिहि ॥३॥  
 महो देवान्यजसि यक्ष्यानुषक्तव कत्वोत दुसना ।  
 अर्वाचः सीं कृणुष्वमेऽर्वसे रास्व वाजोत वस्व ॥४॥  
 यमापो अद्रयो वना गर्भमृतस्य पिप्रति ।  
 सहसा यो मथितो जायते रुमिः पृथिव्या अधि सानवि ॥५॥

vṛṣhā hy āgno ajāro mahān vibhāsy arcishā |  
 ājasreṇa śośishā śośucac chuce sudītibhiḥ sū dīdihī || 3 ||  
 mahó devān yājasi yākshy ānushak tāva krátvotā dāśāna  
 arvācaḥ sīm kṛiṇuhy agnē 'vase rāsva vājotā vaśsva || 4 ||  
 yām āpo ādrayo vānā gārbham ṛitasya pīprati | sāhasā yo  
 mathitō jāyate nṛibhiḥ pṛithivyā ādhi śānavi || 5 || ।

At every benevolent work glorify adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. 1

He is source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. 2

O adorable Lord, you shine forth with light. You are showerer of blessings, and never changed by time. May you blazing with unfading lustre shine forth with glorious rays. 3

You, O fire-divine, honour powerful Nature's bounties. Bring them without delay by your wisdom and your wondrous power. Make them turn hither for our salvation. May you present them the sacrificial food and partake of it yourself. 4

You, O fire-divine, are the one whom the waters, the mountains, and the forests nourish, as the embryo of eternal law and whom the worshippers bring to manifest on the highest place of earth by their strength and persistent efforts, as if by churning. 5



॥१॥ आ यः पप्रा भानुना रोदसी उभे धूमेन धावने दिवि ।  
 तिरस्तमो ददश ऊर्म्यास्वा श्यावास्वरूपो वृषा श्यावा अरुयो वृषो ॥६॥  
 बृहद्विरमे अचिभिः शुकेण देव शोचिषा ।  
 भरद्वाजे समिधानो यविष्ठ्य रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥७॥  
 विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।  
 शनं पुर्भिर्यविष्ठ पादोहसः समेक्षारं शनं हिमाः स्तोतृभ्यो ये च ददति ॥८॥

ā yāḥ papraṇ bhānūnā ródasī ubhé dhūména dhavate  
 divi | tirás támo dadṛṣa ūrmyāsv ā syāvāsv arushó vṛishā  
 syāvā arushó vṛishā || 6 || bṛihadbhir agne arebhibh śukréṇa  
 deva sośishā | bharādvāje samidhānō yavishṭhya revān naḥ  
 śukra dīdihī dyumat pāvaka dīdihī || 7 || viśvāsāṃ grīhāpa-  
 tir viśām āsi tvām agne mānushīṇām | satām pūrbhīr ya-  
 vishṭha pāhy añhasaḥ saneddbāraṇaṃ satām hīmā stotrī-  
 bhyo yé ca dádati || 8 ||

त्वं नश्चिन्न ऊत्या वसो राधांसि चोदय ।  
 अस्य रायस्त्वमग्ने रथीरसि विदा गाधं वुचे तु नः ॥९॥  
 पथि तोकं तनयं पृथ्विष्टमर्द्धैरप्रयुत्वभिः ।  
 अग्ने हेलींसि देव्या युयोधि नोऽर्द्वानि ह्वरींसि च ॥१०॥

tvām naś citrā ūtyā vāso rādhañsi  
 codaya | asyā rāyās tvām agne rathīr asi vidā gādhām  
 tucé tū naḥ || 9 || pārshi tokāṃ tīnayam parṭṛibbīsh tvām  
 ādabdhair āprayutvabhibh | āgne hēlāñsi dāvya yuyodhi nō  
 'devāni hvārāñsi ca || 10 || २ ||

O fire-divine, most youthful, you are the one that fills both heaven and earth with pure brilliancy, and mounts with smoke into the sky. Your radiance is beheld in the dark nights, dispersing the gloom. With strength you shine in the darksome nights. Shine with your strength. 6

O divine, ever-young, resplendent Lord, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, may you shine. 7

O adorable supreme, you are the Lord of our households and the Lord of entire human race. May you, when kindled, protect me, O ever-young fire-divine, with hundred defences against iniquity. May you grant a hundred winters to me as well as to those, who liberally give to the singers of your glory. 8

O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety to our children. 9

You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men. 10

॥११॥ आ संवायः सवर्दुवां धेनुमजध्वमुप नव्यसा वचः । सृजध्वमनपस्फुराम् ॥११॥  
 या शर्धाय मारुताय स्वभानये श्रवोऽमृत्यु धुक्षत ।  
 या मृच्छीके मरुतां तुराणां या सुक्षेत्रियावरी ॥१२॥  
 भरद्वाजायाव धुक्षत द्विता । धेनुं च विश्वदेहसुमिषं च विश्वभोजसम् ॥१३॥

ā sakhāyah sabardūghām dhenūm ajadhvam ūpa nāv-  
 yasā vācah | srijādhvam āpapasphurām || 11 || yā śārdhāya  
 marutāya svābhānave śrāvó 'mrityu dhukshata | yā mriliké  
 marūtām turānām yā sumnaír evayāvari || 12 || bharādvā-  
 jāyāva dhukshata dvitā | dhenum ca visvādohasam ishām  
 ca visvābhojasam || 13 ||

ते व इन्द्रं न मुक्तुं वरुणमिव मायिनम् ।  
 अर्यमणं न मन्द्रं सृप्रभोजसं विष्णुं न स्तुप आदिशे ॥१४॥  
 त्वेषं शर्धो न मारुतं तुविष्वर्ण्यनर्वाणं पुषणं सं यथा श्रुता ।  
 सं सहस्रा कारिष्वर्ण्यणिभ्य औ आविर्गुल्हा वसू करत्सुवेदा नो वसू करत् ॥१५॥  
 आ मा पृषन्नपं द्रव शंसिषं नु ते अपिकर्ण आघृणे । अचा अर्यो अरातयः ॥१६॥

tām va indram na sukṛātum vāru-  
 nam iva māyīnam | aryamāṇaṁ na maṇḍram śrīprābhōja-  
 sam viṣṇuṁ nā stūsha ādiṣe || 14 || tveshām śārdho nā  
 marutam tuviśhvāṇy anarvāṇaṁ pūṣaṇaṁ saṁ yāthā śatā |  
 saṁ sahasrā kārishac carshaṇṣibhya an āvīr gulha vāsū ka-  
 rat suvedā no vāsū karat || 15 || ā mā pūṣann ūpa drava  
 śaṁsisham nu te apikarṇa aghṛiṇe | aghā aṛyó āratayah  
 || 16 ||

Admire O friends, the knowledge-imparting divine speech through your newly composed songs and let the language be freely enriched. 11

You, the divine speech, are the one, that yields nourishment to the powerful self-enlightened band of men. You are the one, that is always anxious to gratify dynamic men. You are the one, that traverses the sky in splendour, shedding delight. 12

May you milk out for the man of knowledge twofold blessings; the divine speech which furnishes the milk of wisdom, to the universe, and the richness of ideas which is food for all. 13

I praise you, O vital elements, for the distribution of wealth; you are achiever of great deeds like the resplendent one, sagacious like a virtuous, adorable as a man of justice, and munificent as one all-pervading. 14

I now, glorify the brilliant vigour of the troops of cloud-bearing winds, who are loud-sounding, irresistible, cherishing, whereby hundred and thousands of treasures are bestowed collectively upon men. May that troop make hidden wealth manifest; may it render the wealth easily accessible to us. 15

Hasten to me, O provider of nourishment; O radiant divine Lord. May you repel all deadly assailing adversaries. I whisper my praises at your close proximity. 16

मा काकम्बीरमुद्रतो वान्स्पतिं अशस्तीवि हि नीनशः ।  
 मोत सरो अहं एता धनं ॥ आदधते वेः ॥१७॥  
 इनेग्वि तेऽयुक्कर्मस्तु सगव्यम् । अशस्त्रस्य दधन्वतः सुपूर्णस्य दधन्वतः ॥१८॥  
 पुरो हि मर्त्यैर्गमि ममो देवेभ्यस्तु श्रिया ।  
 अभिरुच्यः पुपुनृतेनाम् सगव्यमवा नूनं यथा पुरा ॥१९॥

mā kakambīram ūd vṛiḥo vānaspātim āṣastīr vi hī nī-  
 naṣaḥ | mōtā sūro āha eva canā grīvā adādhatē vēḥ || 17 ||  
 dṛīter iva te 'vṛikām astu sakhyām | āchidrasya dadhanvā-  
 taḥ sūpūrṇasya dadhanvītaḥ || 18 || parō hī mārtyair āsi  
 samō devaīr utā śrīyā | abhīr khyāḥ pūshan prītanasu nas  
 tvām āvā nūnām y tīva purā || 19 ||

वामी वामस्य धृतस्य प्रणीतिरस्तु मृतता ।  
 देवस्य वा मरुतो गव्यस्य वेजानस्य प्रयज्यस्य ॥२०॥  
 सद्यश्चिदस्य सक्तिः परि प्रां देवो नाति सद्यः ।  
 त्वेषं शवो दधिरे नामं ॥२१॥ सगव्यं एवहं अहं सरो वृत्रहं शवः ॥२१॥  
 सकृद् दधिरे नामं सकृद्भूमिरजायते ।  
 पृथ्व्यां दुग्धं सकृन्वयस्तदुन्या नानु जायते ॥२२॥

vāmī vāmasya dhūta-  
 yaḥ prāṇītir āstu sūṇṛitā | devāsya vā maruto mārtyasya  
 vejānāsya prayajyavaḥ || 20 || sadyās cid yāsya carkṛitīḥ  
 pāri dyām devō naīti sūryaḥ | tveshām śāvo dadhire nāma  
 yajñīyam marūto vṛitrahām śāvo jyēsthām vṛitrahām śā-  
 vaḥ || 21 || sakṛīd dha dyaūr ajāyata sakṛīd bhūmir ajā-  
 yata | prīṣnyā dugdhām sakṛīt pāyas tād anyō nānu jāyate  
 || 22 || ॥

O provider of nourishment, may you not let any one uproot the forest trees, with host of crows and other birds on them. May you utterly destroy those who are my revilers. Let not the adversary ensnare me; as a hunter sets snares for birds. 17

May your friendship be unbroken, like a flawless skin forming a surface of curds. 18

O the provider of nourishment, supreme are you above mortals. You are equal in glory to the immortal divines. Therefore O Lord, regard us favourably in battles; defend us now as you have been defending others formerly. 19

O winds divine, impetuous, performer of admirable acts, widely admired, may your excellent, pleasant and truthful sound be our guide to desirable wealth of Nature's bounties and the mortals who admire you. 20

They are the ones whose glory spreads quickly round the heavens, like the light of the divine sun. These thunder-bearing winds possess brilliance and strength that humiliates and destroys the darkness and is adorable and most excellent. 21

Once, indeed, once the heaven was generated; once only once, was the earth formed; once only were the creative elements of heaven and earth milked; no second after this is born thus (in the present creation). 22



[ ४७ ] एकानपञ्चाशं सूक्तम्

[ ४७ ] पञ्चदशः पञ्चाशत् सूक्तम् आग्नेयं अग्निश्वा अग्निः । विश्वे देवा इन्द्रा ३ (१-३) ८) पथमग्नि-  
नक्षत्राया नियुक् । (१०) पञ्चदशः पञ्चाशत् सूक्तम् ॥

॥४७॥

स्तुपे जने मुञ्चनं नव्यसीभिर्गीर्भिर्मित्रावरुणा मुञ्चयन्ता ।  
 त आ गमन्तु न इह श्रूयन्तु मुञ्चन्नासो वरुणा मित्रो अग्निः ॥१॥  
 विशोविश इद्व्यमध्वरेष्वरसक्तुमग्निं युवत्याः ।  
 दिवः शिशुं महसः मनुमग्निं यज्ञस्य केतुमरुपं यजथ्ये ॥२॥  
 अरुपस्य दुहितरा विरूपे स्तुभिरन्या पिपिशे मृगे अन्या ।  
 मिथस्तुर्ग विचरन्ती पावके मन्म श्रुते नक्षत ऋच्यमानि ॥३॥

49.

Stushé jānaṃ suvratāṃ nāvyaśibhir gīrbhīr mitrávaruṇā  
 sumnayāntā | tā á gamantu tā ihá śruvantu suksatrāso  
 váruṇo mitró agníḥ || 1 || viśó-viśa ídyaṃ adhvaréshv údrip-  
 takratum aratīm yuvatyóḥ | diváh śśiṣuṃ sáhasaḥ sūnūm  
 agníṃ yajñásya ketúm arushám yújadhyai || 2 || arushásya  
 duhitārā vírūpe strībhir anyā pipiśe sūro anyā | mithastúrā  
 vicárantī pāvaké mánma śrutām nakshata řicyámāne || 3 ||

प्र वायुमच्छां बृहती मनीषा बृहद्रथि विश्ववारं रथुप्राम् ।  
 द्युतयामा नियुतः पत्यमानः कविः कृविर्मियक्षसि प्रयज्यो ॥२॥  
 स मे वपुश्छदयदुधिनोयौ रथो विरुक्मान्मनेमा युजानः ।  
 येन नरा नासत्येष्यत्ये वनिर्याधस्तनयाय तमेन च ॥२॥  
 पर्वन्यवाता वृषभा पृथिव्याः पुर्गीपाणि जिवन्तुमप्यानि ।  
 सत्यश्रुतः कवयो यस्य गीर्भिर्जगतः स्यात्तर्जगदा कृणुध्वम् ॥६॥

prá vāyūm áchā bṛihatī manīśhā bṛihádrayim viśvávāraṃ  
 rathaprām | dyutádyamā niyútaḥ pátyamānaḥ kavīḥ kavīm  
 iyakshasi prayajyo || 4 || sā me vápuṣ ebadayad aśvínor yó  
 rátho virúkmān mánasā yujānāḥ | yéna narā nāsatyeshayā-  
 dhyai vartír yāthás tūnayāya tmāne ca || 5 || ॥

pārjanyaavāta vṛishabhā pṛithivyāḥ pūrīshāṇi jīnvatam  
 āpyāni | sātyasrutāḥ kavayo yásya gīrbhīr jāgata sthātar  
 jāgad á kṛiṇudhvam || 6 ||

In these new hymns I express my admiration of the man who is an observant of his duty, and also all glories to the beneficent cosmic forces of light and warmth. May they, the mighty ones, the sun, the ocean and the terrestrial fire come to bless our worship, and listen to our praises. 1

I inspire the worshipper to extol the adorable fire-divine, whose every act is free from arrogance, and who is worthy of adoration on all auspicious occasions of every man. He is the son of young parents (heaven and earth), the child of heaven, the source of strength, and a brilliant red banner of universal cosmic sacrifice. 2

May the two daughters of various forms, of whom one (the moon) glitters with stars, the other is the bright sun, mutually opposed, proceeding diversely, purifying all things, and worthy of our laudation, be pleased by the praise, they hear from us. 3

May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot and most wealthy. May this most adorable Lord of harnessed horses, promptly show favour to his adorer. 4

May that splendid cosmic chariot of twin-divines, harnessed at mere thought, envelop my soul and body with radiance. O ever-true promoters of sacred works, you grace the home of the leading worshipper with your presence to give strengthening food to us and our children. 5

O cloud-bearing winds, showerers of rain, may you send all available waters from firmament. O sagacious vital principles, listeners of eulogies, sustainers of the world, may you multiply the moveable wealth of your praisers. 6

पावीरवी कन्यां चित्रायुः सरस्वती वीरपत्नी धियं धात ।  
 माभिरेच्छिद्रं शरणं सजोषा दुग्धर्षं गृणते शर्म यमत ॥७॥  
 पृथग्धुः परिपति वक्ष्या कामेन कृतो अभ्यानलृकम् ।  
 स नो रासच्छुम्भश्चन्द्राया धियधियं सीपयानि प्र पूषा ॥८॥  
 प्रथमभाजं यशसं वयोधां सुपाणिं देवं मुगभस्तिमृष्यम् ।  
 होता यक्षयज्ञं पन्त्यानामस्मिन्वपारं सुहव विभावा ॥९॥

pāvīravī kanyā citrāyuh sārāsvatī  
 vīrāpatnī dhīyam dhāt | gnābhir āchidraṃ śaraṇām sajōshā  
 durādhārshaṃ grīṇatē śarma yaṁsat || 7 || pathās-pathaḥ pā-  
 ripatīm vacasyā kāmēna kṛitō abhy ānaḥ arkām | sā no rā-  
 sac churūdhaḥ candrāgrā dhīyam-dhīyam sishadhātī prā  
 pūshā || 8 || prathamabhājāṃ yaśasaṃ vayodhām supāṇīm  
 devām sugābhastim ṛibhvaṃ | hōtā yakshad yajatām pa-  
 styānām agnīś tvāshṭāraṃ suhāvaṃ vibhāvā || 9 ||

भुवनस्य पितरं गीर्भिर्गभी रुद्रं दिवा वृष्यो रुद्रमुक्तो ।  
 वृहन्तमृष्वमजरं सुपुत्रमृष्वगधुवेम कुर्विनेपिनामः ॥१०॥  
 आ युवानः कवयो यज्ञियासो मरुतो गुन्तं गृणतो वरम्याम ।  
 अचित्रं चिद्धि जिन्वथा वृधन्त इत्या नक्षन्तो नरो अङ्गिरस्वत ॥११॥  
 प्र वीराय प्र तवसें तुरायाजां गृधेवं पशुरक्षिरस्तम् ।  
 स पिस्पृशति तन्वि श्रुतस्य स्तुभिर्न नाकं वचनम्य विपे ॥१२॥

bhūvana-  
 sya pitāraṃ gīrbhir ābhī rudrām divā vardhāyā rudrām  
 aktaū | bṛihāntam ṛishvām ajāraṃ sushumnām ṛidhag ghu-  
 vema kavīneshitāsah || 10 || ० ||

ā yuvānaḥ kavayo yajñiyāso māruto gantā grīṇatō va-  
 rasyām | acitrām cid dhī jīnvathā vṛidhānta itthā nākshanto  
 naro āngirasvāt || 11 || prā vīrāya prā tavāse turāyājā yū-  
 thēva paṣurākshir āstam | sā piṣpriṣati tanvī śrutāsya śrī-  
 bhir nā nākam vacanāsya vipaḥ || 12 ||

May the purifying, amiable and graceful divine speech, the damsel of brave, lord of heaven, bless our pious rite; may she, together with all dearest associates of Nature's bounties ; be well-pleased, and bestow upon her devotee comfortable home, flawless and impenetrable to wind and rain, and grant him felicity. 7

May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow-heads. May the provider of nutritions make our intellects effective. 8

May the enkindled fire-divine, glorious, the invoker of Nature's bounties, bring for worship the architect of universe, the first maker of forms, the giver of life-span and liberal donor and acceptor like hands. He is worthy of adoration by householders and easy to be invoked. 9

With these hymns, we exalt the breath-divine by day, the breath-divine by night. Inspired by the poet sages, we invoke Him, the mighty, the blissful, undecaying, endowed with felicity, and the source of prosperity. 10

O ever-youthful, wise and adorable wind-divine, may you please come to your admirer and inspire the leading priests. Please spread through the firmament, like rays of light, and refresh the desert with rain. 11

I admire the valiant, powerful band of clouds, swift-moving ; swift like herdsman who drives his herd to the stall. May this band of clouds be adorned with the symphony of pious worshippers, just as the firmament is studded with the galaxy of stars. 12

यो रजांसि विममे पार्थिवानि विश्वहिष्णुर्मनैव वाधितार्य ।  
 तस्य ते शर्मन्नुपदद्यमानि गृया मदेम तन्वा३ तनां च ॥१३॥  
 तन्नोऽहिर्वृन्धो अद्भिरकैस्तत्पर्वतमन्तर्मविता चनो धात ।  
 तदोपधीभिर्गभि गतिपात्रो भगः पुनन्विजिन्वतु प्र गये ॥१४॥  
 नृ नो रथि रथ्यै चर्षणिप्रां पुर्वीरं मह क्रनस्य गोपाम् ।  
 क्षयं दाताजरं येन जनान्स्पृशे अदेवीरभि च क्रमां विश आदेवीरभ्यः१क्षवाम् ॥१५॥

yó rájānsi vimamé  
 páarthivāni trīs cid víshṇur mánave badhitāya | tāsya te  
 śármaṇn upadadyámāne rāyá madema tanvā tánā ca || 13 ||  
 tán nó 'hir budhuyò adbhír. arkaís tát párvatas tát savitā  
 cáno dhāt | tát óshadhibhir abhí rātisháco bhágah púramdhir  
 jinvatu prá rāyé || 14 || nú no rayīm rathyām earshaniprām  
 puruvíram mahá rítasya gopām | ksháyam dātajāram yéna  
 jínān sprídhò ádevír abhí ca krámāma víśa ádevír abhy  
 āśnāvāma || 15 || १ ||

( १५ ) पञ्चमो मन्त्रः

( १-१५ ) पञ्चमो मन्त्रः मन्त्रस्य भागद्वयं कविभ्यः कविः १ विभं देवा देवताः २ विपुषः पण्डितः ॥

हुवे वो देवीमदिति नमोभिर्मृत्नीकाय वरुण मित्रमग्निम् ।  
 अभिक्षन्तमर्थमणं सुतोवै शान्तुन्नेवान्तर्मवितां भगं च ॥१॥  
 सुम्योनिपः सूर्य दक्षपितृननागास्त्वे सुमहो विहि देवान् ।  
 द्विजन्मानो य क्रतुमार्षः सुत्याः स्वर्वन्तो यजता अग्निजिह्वाः ॥२॥

50

Huvé vo devīm áditim námobhir mṛīkāya varuṇam  
 mitráṁ agnīm | abhikshadām aryamāṇam suśévam tratrín  
 deván savitāram bhágam ca || 1 || sujyótishah sūrya dá-  
 kshapitrín anāgāstvé sumaho vihi deván | dvijānmāno yá  
 ritasāpah satyáh svārvanto yajatā agnijihvāh || 2 ||

O all pervading Lord, may we be happy in a home, in riches, in person, and in children, bestowed upon us by you. You measure out all the terrestrial regions in three steps, and guard mankind from the calumny of the forces of darkness. 13

Sweet be the song of mine to the cloud of the midspace, the mountains, the sun, floods, and lightning. Sweet be the plants to Nature's bounties, which accept oblations. May the all-wise, gracious Lord be propitious to us for the acquirement of riches. 14

Grant us, O universal Nature's bounties, riches consisting of vehicles, numerous help-mates, many offsprings, wealth for providing efficiency to our solemn ceremonies, and a lasting home, free from decay, wherewith we may overcome malevolent and unrighteous people and afford support to those to whom the supreme Lord is gracious. 15

## 50

I invoke with adoration, the Lord who is infinite, virtuous, friendly, guide, judicious, the overcomer of adversaries, worthy of praise, and source of creative genius, and the gracious. I invoke all protective powers also for felicity and happiness. 1

O radiant source of all illuminations, may you render the luminous cosmic powers of divine origin, kind and tender towards us. They are twice-born (once in the space, and secondly on the earth), desirous of worship, observants of truth, possessors of wealth and worthy of honour. Their tongue is like the flames of fire. 2



उत द्यावापृथिवी क्षत्रमुक बृहदोदसी शरणं मुपुञ्ज ।  
 महस्करथो वरिवो यथा नोऽस्मे क्षयाय धिषणे अनेहः ॥३॥  
 आ नो रुद्रस्य सूनवो नमन्तामुद्या हुतामो वसवोऽधृष्टाः ।  
 यदीमर्भे महति वा हितामो वाथ मरुतो अक्षाम देवान् ॥४॥  
 मिम्यक्ष येषु रोदसी नु देवी निषक्ति पृषा अभ्यर्धयन्वा ।  
 श्रुत्वा हवै मरुतो यद् वाथ भूमा रेजन्ते अध्वनि प्रविक्ति ॥५॥

utā dyā-  
vāprithivī kshatrām urū bṛihád rodasī śaraṇam sushumae |  
 mahás karatho várivo yáthā no 'smé ksháyāya dhishane  
 aneháh || 3 || á no rudrásya sūnavo namantām adyā hūtáso  
 vāsavó 'dhrishtëh | yád im árbhe mahatí vā hitáso badhé  
 marúto áhvāma devān || 4 || mīmýáksha yéshu rodasí nú  
 deví síshakti pūshā abhyardhayājvā | śrutvá hávam maruto  
 yád dha yáthā bhūmā rejante ádhvani právikte || 5 || ॥

अभि त्यं वीरं गिरिणममुच्यन्ते ब्रह्मणा जरितुर्नयेन ।  
 श्रुदिद्विमुपं च स्तवानो रमद्वाजौ उप महो गृणानः ॥६॥  
 ओमानमापो मानुषीर्मृक्तं धानं नोऽस्य तनयाय शं योः ।  
 यूयं हि सा भिपजो मातृनमा विश्वस्य स्थानुर्जगन्तो जनित्रीः ॥७॥

abhi tyām vīraṁ girīṇaṁ amuśāntaṁ bráhmaṇā jari-  
 tar návena | śrávad-íd dhávanī úpa ca stávāno rásad vā-  
 jāñ úpa mahó gṛiṇānáh || 6 || omānam āpo mānushīr āmṛik-  
 tam dhāta tokāya tánayāya śam yoh | yūyām hí śthā  
 bhishájō mātrītamā víśvasya sthātúr jāgato jānitriḥ || 7 ||

May you, O mighty heaven and earth, provide us strength and spacious habitation for our comfort. May you bless us so that immense wealth becomes ours. May you, O beneficent powers, keep sinful tendencies away from us. 3

May the offsprings of cosmic vitality, granters of dwellings, invincible, invoked on this occasion lovingly bend down to lift us up. Hence, we call upon the divine vital principles, so that they become our helpers in difficulty, great or small. 4

They are the ones, with whom the divine powers of heaven and earth are associated and whom the granter of nourishment, the granter of prosperity, honours. When O cloud-bearing winds, on our invocation, you come hither, then on your diverse paths, all beings tremble. 5

O worshipper, may you glorify that supreme resplendent Lord, with a new hymn, who is worthy of adoration. May He, so glorified, hear our invocation. May He, so lauded, bestow upon us abundant nourishment. 6

O waters, friendly to mankind, may you unceasingly provide life-preserving food for the perpetuation of our sons and grandsons. May you grant us security and cast off all evils from us. Verily, you are more than motherly physicians to us, you are the father of the stationary and moveable creation. 7

आ नो देवः सविता त्रायमाणो हिरण्यपाणिर्यजुनो जगम्यात् ।  
 यो दत्रैवो उपमो न प्रतीकं व्यूणुते दाशुपे वायीणि ॥८॥  
 उत त्वं सूनो सहसो नो अद्या देवो अस्मिन्नध्वरे ववृत्वाः ।  
 स्यामहं ते मदुमित्रानो तव स्यामग्नेऽवमा सुवीरः ॥९॥  
 उत त्या मे हवमा जगम्यातं नामत्या धीभिर्व्यवमङ्ग विप्रा ।  
 अत्रिं न महस्तर्मभोऽमुमुक्तं तूर्वते नरा दुरितादुभीकं ॥१०॥  
 ते नो गवो द्युमनो वाजवतो दातारो भूत न्वतः पुरुक्षोः ।  
 दशम्यन्तो दिव्याः पार्थिवामो गोजाता अप्या मृकता च देवाः ॥११॥

॥११॥

ā  
 no devāḥ savitā trāyamāṇo hiraṇyapāṇir yajato jagamyāt |  
 yó dātravāñ ushāso ná prátikam vyūṇute dāsushe vāryāni  
 || 8 || utā tvam sūno sahaso no adyā devāñ asmīnn adhvaré  
 vavṛityāḥ | syām ahām te sādām id rātau tāva syām agné  
 'vasā suvīraḥ || 9 || utā tyā me hāvam ā jagmyātaṁ nāsa-  
 tyā dhibhīr yuvām aṅgā viprā | ātrim ná mahās tāmaso  
 'mumuktaṁ tūrvataṁ narā duritād abhīke || 10 || ० ||

té no rāyó dyumāto vājavato dātāro bhūta nṛivātaḥ  
 purukshoh | dasasyānto divyāḥ pāṛthivāso gójātā āpyā mṛi-  
 lātā ca devāḥ || 11 ||

ते नो रुद्रः सरस्वती सजोषा मीळहुप्सन्तो विष्णुर्मळन्तु वायुः ।  
 ऋमुक्षा वाजो दैव्यो विधाता पर्जन्यावाता पिप्यतामिषं नः ॥१२॥  
 उत स्य देवः सविता भगो नोऽपां नपादवतु दानु पप्रिः ।  
 त्वष्टा देवेभिर्जनिभिः सजोषा यौदेवेभिः पृथिवी समुद्रे ॥१३॥

té no rudráḥ sárasvati sajóshā mīḷhūsh-  
 manto víshnur mṛīlantu vāyúḥ | ṛibhukshā vājo daívyo vi-  
 dhātā parjanya-vātā pipyatām iṣham naḥ || 12 || utā syā de-  
 vāḥ savitā bhāgo no 'pām nāpād avata dānu pāpriḥ |  
 tvāṣṭa devébhīr jānibhīḥ sajóshā dyauṛ devébbhīḥ pṛithivī  
 samudrañ || 13 ||

May the adorable creator, the preserver, the possessor of golden radiance, come to bless us. He, who is splendid like the first light of the dawn, disperses excellent riches to the offerer of the oblation. 8

And may you, O source of strength, bring back today the divine forces to bless our noble deeds. May I always enjoy your favours. May I, through your protection, O adorable Lord, be blessed with excellent descendants. 9

O wise, ever-true twin-divines, come quickly to my invocation, supported by dedicatory acts. May you extricate us from thick darkness, as you could extricate the three-fold free sage and protect us. May you O leaders, protect us from the danger of life-conflicts. 10

O divine powers, may you bestow on us splendid riches, and brave sons, admired by all. O celestial luminaries and terrestrial vital powers, offsprings of midspace and children of waters, please grant us our wishes and make us happy. 11

May the Lord of cosmic vitality, the vital breath, the divine speech, and the all-pervading wind send to us rains and make us happy. May the divine powers, rich in spiritual, physical, and creative energy, grant us abundant nourishment. 12

And may the divine Lord of creativity, and the Lord of lightning, whilst pouring down gifts be gracious to us ; and may the creator of the cosmic forces, along with Nature's bounties, such as the firmament, the earth, and the oceans protect us. 13

उत नोऽहिर्बुध्न्यः शृणोत्यज एकपात्पृथिवी समुद्रः ।  
 विश्वे देवा क्रतुवृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु ॥१४॥  
 एवा नपातो मम तस्य धीभिर्भरद्वाजा अभ्यर्चन्त्यकैः ।  
 मा हुतासो वसवाऽवृष्टा विश्वे स्तुतासो भूता यजत्राः ॥१५॥

utā nō 'hir budhnyāḥ śṛṇotv ajā ékapāt  
 prithivī samudrāḥ | viṣve devā ṛitāvṛidho huvānā stutā  
 māntrāḥ kavisaśta avantu || 14 || evā nāpāto māma tāsya  
 dhībhir bharādvajā abhy ārcanty arkaiḥ | gnā hutāso vā-  
 savo 'dhrishṭa viṣve stutāso bhūtā yajatrāḥ || 15 || 10 ||

( ११ ) एकपात्पृथिवी समुद्र

(१-१३) षोडशसंख्यास्य मूलस्य भागद्वयं कविश्व कविः । विश्वे देवा देवताः । (१-१४) अथमादि-  
 द्वादशसंख्या मिष्टुः, (१३-१५) अथोदस्यादिद्वयसंख्यामिष्टुः, (१६) षोडशसंख्यामिष्टुः अन्तर्गते ॥

॥१४॥

उदु त्यच्चक्षुर्महि मित्रयोरौ एति प्रियं वरुणयोरद्वधम् ।  
 क्रतस्य शुचिं दर्शितमनीकं रुक्मो न द्विव उदिता व्यद्योत ॥१॥  
 वेदु यस्त्रीणि विदथान्येषां देवानां जन्म सनुतरा च विप्रः ।  
 क्रजु मर्तेषु वृजिना च पश्यन्नभि चष्टे सूरौ अर्य एवान् ॥२॥  
 स्तुष उ वो मह क्रतस्य गोपानदिति मित्रं वरुणं सुजातान् ।  
 अर्यमणं भगमद्वधधीतीनच्छा वोचे सध्न्यः पावकान् ॥३॥

51.

Ud n tyāc cākshur māhi mitrāyor ān éti priyāṃ vāru-  
 nayor ādabdhām | ṛitāsya śūci darśatām ānikam rukmó nā  
 divā ūdita vy ādyant || 1 || veda yās trīpi vidāthāny eshām  
 devānām jānma sanutār ā ca viprah | ṛijú mārteshu vṛijinā  
 ca pāsyann abhi cāṣṭe sūro aryā évān || 2 || stushā n vo  
 mahā ṛitāsya gopān āditim mitrām vārunam sujātān | aya-  
 mānam bhāgam ādabdhadhītin āchā voce sadhanyāḥ pāva-  
 kām || 3 ||

May the eternal and infinite Lord of universe hear us. May the earth and ocean hear us ; may the universal divine powers, who are exalted by our adoration and invoked and praised by us, protect us. Our mystical prayers are addressed to them and they have been glorified by sages of all times. 14

Thus we,<sup>1</sup> the sons of the race of sagacious devotees, worship you, O Lord, along with your cosmic forces. And to that effect, we perform our sacred rites and chant holy hymns. O adorable powers, you have been showing respect and regard ; you are givers of dwellings and are invincible. May you, along with your associated energies, ever be adored. 15

## 51

That expansive unobstructive, and dear radiant sun, as if, an eye of the cosmic light and plasma, is moving upward. The pure and lovely face of the holy order shines like golden ornament of heaven in its rising. 1

He, the sage, the sun-divine, knows the three cognizable worlds ; and also the mysterious birth of Nature's bounties, be it near or far. He, the sun divine, is seen, as if, beholding good and evil acts of mortals ; and thenceforth manifests the merits of their intentions. 2

I glorify you, O sun-divine, O protector of mighty eternal law, you are known by your attributive names, like the mother infinite, the Lord of cosmic light and the Lord of plasma, the venerable justice personified, and supreme grace. I celebrate Nature's bounties, whose acts are unimpeded, who are bestowers of wealth, and dispensers of purity. 3



रिषादसः सत्पतीरदब्धान्महो राज्ञः सुवसनस्य दानुः ।  
 नृनान्प्रयतो दिवो नृनादित्यान्याम्यदिति दुवोयु ॥४॥  
 याज्ञपतः पृथिवि मातरधुगम् भ्रातर्वसवो मृळता नः ।  
 विश्व आदित्या अदिने सजोषा अस्मभ्यं शर्म बहुलं वि यन्त ॥५॥  
 मा नो वृकाय वृक्ये समस्मा अघायते रीरधता यजत्राः ।  
 युयं हि एा रथ्यो नस्तनृनां युयं दक्षस्य वचसो बभूव ॥६॥

riṣādaśaḥ sātpatiūr ādabdhān mahó rājñāḥ suva-  
 sanāsya datrīm | yūnaḥ sukshatrān ksháyato divó nṛīn ādi-  
 tyān yamy āditim duvoyū ॥ 4 ॥ dyaūśh pītaḥ prīthivi mā-  
 tar ādhrug āgne bhrātar vasavo mṛilātā naḥ ' viśva aditya  
 adite sajōsha asmābhyam śarma bahulāṁ ví yanta ॥ 5 ॥ ॥  
 mā no vṛikāya vṛikyē samasmā aghāyaté rīradhatā ya-  
 jatrāḥ | yuyām hí ślthā rathyō nas tanūnām yūyām dā-  
 kshasya vācaso babhūvā ॥ 6 ॥

मा वृ एनो अन्यकृतं भुजेम मा नत्कर्म वसवो यज्ञयध्वे ।  
 विश्वस्य हि क्षयय विश्वदेवाः स्वयं रिपुस्तन्व रीरिषीष्ट ॥७॥  
 नम इदुग्रं नम आ विवासे नमो दाधार पृथिवीमुत याम् ।  
 नमो देवेभ्यो नम ईश एषां कृतं चिदेनो नमसा विवासे ॥८॥  
 ऋतस्य वो रथ्यः पूतदक्षानृतस्य पस्त्यसदो अदब्धान् ।  
 तौ आ नमोभिरुचक्षसो नृन्विश्वान् आ नमे महो यजत्राः ॥९॥

mā va éno anyākṛitam bhu-  
 jema mā tát karma vasavo yāc cāyadhve | viśvasya hí  
 ksháyatha viśvadevāḥ svayām ripús tanvām rīrishīṣṭa ॥ 7 ॥  
 náma íd ugrām náma ā vivāse námo dādhāra prīthivīm  
 utá dyām | námo devébhyo náma īśa eshām kṛitām cid  
 éno námasā vivāse ॥ 8 ॥ ṛitāsya vo rathyāḥ pūtādakshān  
 ṛitāsya pastyasádo ādabdhān | tāū ā námobhir urucākshaso  
 nṛīn víśvān va ā name mahó yajatrāḥ ॥ 9 ॥

O divinities, the suns-divine, the offsprings of mother-infinity, the scatterers of the malevolent, the defender of virtuous, the irresistible, the mighty, the donors of good dwellings, ever-young, very powerful over wide dominions, and leaders of heaven, I seek your refuge with adoration. 4

O father heaven, the infallible mother earth, the brother fire, and you, O giver of life-breath, may you all grant us happiness. O mother infinite and sons of mother infinity, may you, with one mind, bestow upon us your manifold protection. 5

Subject us not, O adorable bounties, to evil creatures, wolf-like, or like a robber, nor to any one designing us harm. Verily, you are the one who guide us aright and you are the rulers of our vigour and speech. 6

Let us not suffer for the sin of others, nor do that which, O regions-divine, you prohibit. O universal cosmic powers, controllers of the universe, may the one, who hurts us, be the victim of his own designs. 7

Reverence be to the mighty ; reverence I adopt. Reverence sustains earth and heaven; reverence to Nature's bounties; reverence overwhelms them. I offer penance in the form of reverence for sins, which may have been committed by me. 8

O adorable Nature's bounties, I venerate you with reverential salutations. You are mighty, the regulators of cosmic sacrifice, pure in your spirit, infallible, dwellers in the chamber of cosmic worship, unsubdued, far-seeing and leaders of cosmic order. 9

ते हि श्रेष्ठवर्चस्त उ नस्तिरो विश्वानि दुरिता नयन्ति ।  
सुश्रवांसो वरुणो मित्रो अमिर्कृतधीतयो वक्मराजसत्याः ॥१०॥

॥१३॥ ते न इन्द्रः पृथिवी क्षामं वर्धन्पूषा भगो अदितिः पञ्च जनाः ।  
सुश्रमाणिः स्वर्वसः सुनीथा भवन्तु नः सुश्रवांसः सुगोपाः ॥११॥  
नू सुश्रानं दिव्यं नंशि देवा भारद्वाजः सुमतिं यतिं होता ।  
आसानेभिर्यजमानो मियेधैर्दिवानां जन्म वसूयुर्व्वन्द ॥१२॥

té hí gréshttha-

varcasas tá u nas tiró víśvāni duritā náyanti | sukshtatrāso  
várūṇo mitró agnir itádhītayo vakmarājasatyāḥ || 10 || 12 ||  
té na indrah prithivī kshama vardhan pūshā bhāgo  
āditiḥ pāṇca jānāḥ | susārmanāḥ svāvasaḥ sunīthā bhāvantu  
naḥ sutrātrāsas sugopāḥ || 11 || nū sadmānam divyām nāṁṣi  
devā bhāradvājaḥ sumatīm yāti hótā | āsānēbhir yājamaṇo  
miyédhair devānām jānma vasūyūr vavanda || 12 ||

अप त्वं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् ।  
द्विष्टमस्य सत्पते कृधी सुगम् ॥१३॥  
ग्रावाणः सोम नो हि कं सखित्वनाय वावशुः ।  
जही न्यःत्रिणं पुणि वृको हि षः ॥१४॥  
युयं हि छा सुदानव इन्द्रज्येष्ठा अभिधवः ।  
कर्ता नो अध्वन्ना सुगं गोपा अमा ॥१५॥  
अपि पन्थामगन्महि स्वस्तिगामनेहसम् ।  
येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥१६॥

āpa tyām

vrijinām ripūm stenām agne durādhyam | davishtthām asya  
satpate kṛidhī sugām || 13 || grāvāṇaḥ soma no hí kaṁ sa-  
khitvanāya vāvasuḥ | jahī ny ātrīṇam paṇīni vṛko hí shāḥ  
|| 14 || yūyam hí shthā sudānava indrajyeshthā abhīdyavaḥ |  
kārtā no ādhvann ā sugām gopā amā || 15 || āpi pānthām  
aganmahī svastigām auehāsam | yēna víśvāḥ pāri dvīsho  
vṛṇākti vindāte vāsu || 16 || ॥१३॥

For, these are they who excell in splendour. They guide us safely through all our troubles. They are friendly, shining, adorable, mighty rulers, true-minded and faithful to those who are intensely dedicated to your service. 10

May they, the earth, the mother infinite, the sun, the gracious, the provider of food and the five-fold people increase our habitable land. May they, giving good help, good refuge, and good guidance, be our good deliverers and good preservers. 11

O divine powers, may the bearer of wisdom, the invoker, quickly obtain divine shelter as he solicits your goodwill. He is the promoter of sacred works, and along with his pious associates, seeks wisdom and pays tributes to Nature's bounties. 12

O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy. 13

O blissful Lord, our two faculties, emotional and physical, like two grinding stones, are anxious for your love. May you destroy the voracious instinct of greed, for verily, it is a wolf. 14

O Nature's bounties, resplendent Lord being your chief, you are most munificent and illustrious. May you give us good paths for travel and guard well at home. 15

We have travelled along a road that leads to peace and prosperity and is free from evil. This is the road whereon a man escapes all hurdles and attains riches. 16

( ५२ ) दिव्यानां सूक्तम्

( १-१७ ) समदशधन्यस्य सूक्तस्य आरम्भः क्रमिषा क्रमिः । विषे देवा देवताः । ( १-१, १३,

१५-१७ ) प्रथमादिदशधन्यस्य प्रयोदश्या क्रमः पञ्चदश्यादिदशधन्यस्य च विष्टुप्, ( ७-१२ )

समस्यादिदशधन्यस्य गापपी, ( १५ ) यतुर्देवाश्च अगती ऊर्ध्वानि ॥

॥ १ ॥

न तद्विवा न पृथिव्यानुं मन्ये न यज्ञेन नोत शर्मोभिराभिः ।

उद्धन्तु तं सुभ्यः पर्वतासो नि हीयतामतिपाजस्य यष्टा ॥१॥

अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निनित्सात् ।

तपूषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषमभि तं शोचतु योः ॥२॥

52.

Nā tād divā nā pṛithivyānu manye nā yajñēna nótā  
 sāmibhir ābhīḥ | ubjāntu tāṃ subhvaḥ pārvatāso nī hīya-  
 tāṃ atiyājāsya yashtā || 1 || āti vā yó maruto mānyate no  
 brāhma vā yāḥ kriyāmaṇaṃ nīnitsāt | tāpūṃshi tāsmai vṛi-  
 jināni santu brahmadviṣham abhī tāṃ śocatu dyaūḥ || 2 ||

किमुद्ग त्वा ब्रह्मणः सोम गोपां किमुद्ग त्वाहुरभिःशस्तिपां नः ।

किमुद्ग नः पश्यसि निद्यमानाब्रह्मद्विषे तपूषि हेतिमस्य ॥३॥

अवन्तु मामुषसो जायमाना अवन्तु मा सिन्धवः पिन्वमानाः ।

अवन्तु मा पर्वतासो ध्रुवासोऽवन्तु मा पितरो देवहूतो ॥४॥

विश्वदानो सुमनसः स्याम पश्येम नु सूर्यमुखरन्तम् ।

तथा करदसुपतिर्वसूनां देवा ओहानोऽवसागमिष्ठः ॥५॥

kīm aṅgā tvā brāhmaṇaḥ soma gopāṃ kīm aṅgā tvāhur  
 abhiṣastipāṃ naḥ | kīm aṅgā naḥ paśyasi nidyāmanāu  
 brahmadviṣhe tāpushiṃ hetim asya || 3 || āvantu mām ushāso  
 jāyamānā āvantu mā śindhavaḥ pīnvamānāḥ | āvantu mā  
 pārvatāso dhruvāsó 'vantu mā pitāro devābūtau || 4 || viṣ-  
 vadānīm sumānasah syāma paśyema nū sūryam uccāran-  
 tam | tāthā karad vāsupatir vāsūnām devāṃ ōhāno 'vasā-  
 gamiṣṭhaḥ || 5 || 14 ||



I do not regard the force on the earth or the power in heaven, as comparable to the sanctity of sacrifice and sacred rites. Let, then, the mighty mountains crush him down. Let the worship of a boastful worshipper be made humble. 1

O vital principles, may the sun in heaven scorch that man and may agonies of burning be inflicted on that faithless who thinks himself superior to us, and who seeks to depreciate the worship, that we offer. 2

Why then, do they, O blissful Lord, call you the protector of god-loving people ? And our defender against calumny ? Why do you let us be humiliated ? May you cast your bolt of justice at him who denies devotion. 3

May the dawns, as they spring to life, preserve me ; and may the rivers, as they swell preserve me, may the first-set mountains preserve me ; may the progenitors, when I call on divine powers, preserve me. 4

May we, at all seasons be possessed of healthy minds; and may we behold the sun, when he arises. May the affluent Lord of riches, observant, conveyer of our oblations to Nature's bounties, make us worthy of these rewards. 5



॥१॥

इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना ।

पर्जन्यो न ओषधीभिर्मयोभुरग्निः सुशंसः सुहवः पिनेव ॥६॥

विश्वे देवास आ गत शृणुता म इमं हवम् । एदं वहिनि पीदत ॥७॥

यो वो देवा घृतक्षुना हव्येन प्रतिभूरति । तं विश्व उप गच्छथ ॥८॥

उप नः सुनवो गिरः शृण्वन्त्वमृतस्य ये । सुमूलीका भवन्तु नः ॥९॥

विश्वे देवा क्रतावृध ऋतुभिर्हवनश्रुतः । जुषन्तां युज्यं पर्यः ॥१०॥

Indro nédishtham ávasāgamishthah sárasvatī síndhubhiḥ  
pínvamānā | parjanya na óshadhībhir mayobhūr agnīḥ su-  
śānsaḥ suhávaḥ pítēva || 6 || víṣve devāsa ā gata śṛiṇutā  
ma imām hávam | édām barhír ní shidata || 7 || yó vo devā  
ghṛitāsnunā havyéna pratibhūṣhata | tām víśva úpa gachatha  
|| 8 || úpa naḥ sūnávo gírah śṛiṇvāntv amṛítasya yé | sumū-  
líká bhavantu naḥ || 9 || víṣve devā ṛitāvṛídha ṛitúbhir ha-  
yanasṛútaḥ | jushántām yújyam páyaḥ || 10 || 15 ||

॥१॥

स्तोत्रमिन्द्रो मरुद्गणस्त्वष्टमान्मित्रो अर्यमा । इमा हव्या जुषन्त नः ॥११॥

इमं नो अग्ने अध्वरं होतर्वयुनशो यज । चिकित्वा न्दैव्यं जनम् ॥१२॥

विश्वे देवाः शृणुतेमं हव मे ये क्षन्तरिषि य उप यवि पु ।

ये अमिजिह्वा उत वा यजत्रा आसद्यास्मिन्वर्हिषि मादयध्वम् ॥१३॥

विश्वे देवा मम शृण्वन्तु यज्ञिया उभे रोदसी अपां नपाच्च मन्म ।

मा वो वचांसि परिचक्ष्याणि वोचं सुमेध्विहो अन्तमा मदेम ॥१४॥

stotrāni indro marúdgāṇas tváshtrimān mitró aryamā |  
imā havyā jushanta naḥ || 11 || imām no agne adbhvarām  
hótar vayunaśo yaja | cikitvān daívyam jānam || 12 || víṣve  
devāḥ śṛiṇutémām hávam me yé antárikṣhe yá úpa dyávi  
shthá | yé agnijihvá utá vā yājatra āsádyāsmín barhíshi  
mādayadhvam || 13 || víṣve devā māma śṛiṇvantu yajñíyā  
ubhó ródasi apām nápaē ca mánina | mā vo vácānsi pari-  
cákshyāni vocam snuméshv íd vo ántamā madema || 14 ||

May the sun be most prompt to favour us for our protection. May the river with its tributary, and may the clouds with herbs and vegetation be givers of happiness to us and may we invoke the fire-divine with earnestness to be like a father to us. 6

Come, O universal divine powers, hear my invocation ; and be seated in our hearts, as if, on sacred grass. 7

O divines, may you, one and all, come to him who approaches you with butter-dripped oblations, i.e. loving devotions. 8

May all sons of the immortal hear our words and be the source of happiness to us. 9

May all divine powers of universe, the augmenters of eternal law, listening to praises, chanted at due seasons, accept our appropriate homage, which is sacred as milk. 10

May the resplendent Lord, along with vital elements, the divine architect and provider of law and order, accept our praises and these offerings. 11

O fire-divine, the invoker, cognizant of the divine assembly, may you offer, as ordained by rules, our dedicated services. 12

O divine powers, hear my invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire-divine. May you, seated in our hearts, rejoice. 13

May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss. 14

ये के च ज्मा महिनो अहिमाया दिवो जज्ञिरे अणां सुधस्थे ।  
 ते असभ्यमिषये विश्वमायुः क्षप उक्ता वरिवस्यन्तु देवाः ॥१५॥  
 अमीपर्जन्याववतं धियं मेऽस्मिन्हवे सुहवा सुष्टुतिं नः ।  
 इळामन्यो जनयद्गर्भमन्यः प्रजावतीरिष आ धत्तमस्मे ॥१६॥  
 स्तीर्णे बृहिषि समिधाने अमी सुक्तेन महा नमसा विवासे ।  
 अस्मिन्नो अय विदधे यजत्रा विश्वे देवा हविषि मादयध्वम् ॥१७॥

ye ké ca jma mahino ahimāyā divo jajñire apāṁ sadbā-  
 sthe | té asmābhyam ishāye viśvam āyuh kshāpa usrā va-  
 rivasyantu devāḥ || 15 || āgnīparjanyaṁ āv āvataṁ dhīyam me  
 'smīn hāve suhavā susṣṭutīm nah | ṣām anyo janāyad gar-  
 bham anyāḥ prajāvatīr iṣha ā dhattam asme || 16 || stīrṇe  
 bṛhīshi samidhāne agnau sūktēna mahā nāmasā vivāse |  
 asmīn no adyā vidāthe yajatrā viśve devā havīshi māda-  
 yadhvam || 17 || 16 ||

( १५ ) मिपक्षातां सुतत्र

(१-१०) दशर्षम्याम्य मूलम्य वाहेम्यन्यो भग्न्याय प्रविः । पूषा देवता । (१-७, ९-१०) प्रयमादि-  
 सप्तर्षां मयमीदृशम्योश्च गायत्री, (८) अष्टम्याश्चानुष्टुप् छन्दसी ॥

॥१५॥

वृयसु त्वा पथस्पते रथं न वाजसातये । धिये पूषन्नयुज्महि ॥१॥  
 अभि नो नर्यं वसु वीरं प्रयतदक्षिणम् । वामं गृहपतिं नय ॥२॥

53.

Vayām n tvā pathas pate rātham nā vājasātaye | dhiyé  
 pūshann ayujmahī || 1 || abhi no nāryam vāsu vīram prāya-  
 tadakṣiṇam | vāmam grīhapatiṁ naya || 2 ||

May those mighty, with the mystic powers, born on earth or in heaven, or in the waters of interspace, condescend to grant us life of full duration for our prosperity. May Nature's bounties kindly bless us nights and mornings. 15

May the fire-divine and clouds be swift to hear my laudations and prayers. One of you generates good, the other posterity. May you, therefore, grant us food productive of descendants. 16

When the sacred grass is strewn, the fire enkindled, with hymns and with profound veneration, then O adorable divine powers, take joy in the offerings presented to you in this ceremonial congregation. 17

## 53

O nourisher, Lord of the path, we engage and bind you to our hymns, like a chariot yoked for bringing food. 1

May you kindly conduct us to a gracious householder, friendly to men, liberal in wealth, and giver of profuse donations. 2

अदिस्तन्तं चिदाघृणे पूषन्दानाय चोदय । पणेभिर्द्वि ब्रंदा मनः ॥३॥

वि पृथो वाजसातये चिनुहि वि मृधो जहि । सार्धन्नामुग्र नो धियः ॥४॥

परि तृन्धि पणीनामारया हृदया कवे । अथेमस्मभ्यं रन्धय ॥५॥

॥५८॥ वि पूषन्नारया तुद पणेरिच्छ हृदि प्रियम् । अथेमस्मभ्यं रन्धय ॥६॥

आ रिख किकिरा कृणु पणीनां हृदया कवे । अथेमस्मभ्यं रन्धय ॥७॥

āditsantam cid  
āghṛiṇe pūshan dānaya codaya | paṇēs cid vī mradā mā-  
naḥ ॥ 3 ॥ vī pathó vājasātaye cinuḥi vī mṛdho jahi | sā-  
dhanām ugra no dhīyaḥ ॥ 4 ॥ pari trindhi paṇinām ārayā  
hrīdayā kave | āthem asmābhyam randhaya ॥ 5 ॥ ॥ ॥

vī pūshanm āraya tuda paṇér icha hrīdī priyām | āthem  
— ॥ 6 ॥ ā rikha kikirā kṛṇu paṇinām hrīdayā kave | āthem  
— ॥ 7 ॥

यां पूषन्त्राचोदनीमारां विमर्ष्याघृणे ।

तया समस्य हृदयमा रिख किकिरा कृणु ॥८॥

या ते अष्टा गोओपद्राघृणे पशुसार्धनी । तस्यास्ते सुन्नमीमहे ॥९॥

उत नो गोषणि धियमभ्यसां वज्रिसामुत । नृवल्कृणुहि वीतये ॥१०॥

yām pūshan brahmacōdanīm ārām bībharshy  
āghṛiṇe | tāyā samasya hrīdayam ā rikha kikirā kṛṇu ॥ 8 ॥  
yā te āshtrā gōopasāghṛiṇe paśusādhani | tasyās te sunmām  
imāhe ॥ 9 ॥ utā no goshaṇim dhīyam aśvasām vājasām utā |  
nrivāt kṛṇuḥi vītāye ॥ 10 ॥ ॥



O resplendent nourisher, urge even the niggard to give us liberally, and make the heart of the miser to grow soft. 3

O powerful nourisher, make the roads comfortable for the passage of provisions; drive away all hurdles and obstructions, so that our holy works may be accomplished. 4

O wise nourisher, penetrate with an awl the hearts of the avaricious churls and so render them complacent towards us. 5

Pierce with a goad, O nourisher, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us. 6

O wise nourisher, tear up and rend in pieces the hearts of avaricious churls, and so render them complacent towards us. 7

Resplendent nourisher, with that godly-blessed ploughshare which you carry, tear up the heart of every miser and render it soft. 8

Resplendent nourisher, we ask of you the details of that goad that guides the cows and directs cattle. 9

Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use. 10



( १५ ) पशुपञ्चाशो मन्त्रः

( १-१० ) दशवैश्यास्य मन्त्रस्य बाह्यमन्त्रो भगवान् क्रषिः । पूषा देवता । गायत्री छन्दः ॥

॥ १५ ॥

सं पूषन्विदुषा नय यो अञ्जसानुशासति । य एवेदमिति ब्रवत् ॥१॥  
 समु पुष्पा गमेमहि यो गृहौ अभिशासति । इम एवेति च ब्रवत् ॥२॥  
 पुष्पञ्चकं न रिप्यन्ति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥३॥

54.

Sām pūshan vidúshā naya yó áñjasānuśāsati ! yá evé-  
 dām íti brávat 1 sām u pūshná gamemahi yó gṛihāu  
 abhiśāsati | imā evéti ca brávat || 2 || pūshnāṣ cakrām ná  
 rishyati ná kóśo 'va padyate | nó asya vyathate pavīḥ || 3 ||

॥ २० ॥

यो अस्मै हविषाविध्नन् तं पूषापि सृप्यते । प्रथमो विन्दते वसु ॥१॥  
 पूषा गा अन्वेतु नः पूषा रक्षत्वर्वतः । पूषा वाजं सनोतु नः ॥५॥  
 पूषन्न प्र गा इहि यजमानस्य सुन्वतः । अस्माकं स्तुवतामुत ॥६॥  
 मार्किर्नेशुन्मार्की रिपुन्मार्की सं शारि केवटे । अथारिष्टाभिरा गेहि ॥७॥  
 शृण्वन्त पूषणं वयमिर्यमनष्टवेदसम् । ईशानं राय ईमहे ॥८॥  
 पूषन्तव व्रते वयं न रिप्येम कदा चुन । स्तोतारस्त इह स्मसि ॥९॥  
 परि पूषा परस्तादस्त दधातु दक्षिणम् । पुनर्नो नष्टमार्जनु ॥१०॥

yó asmai havishávidhan ná tám pūshápi mṛishyate | pra-  
 thamó vindate vásu || 4 || pūshá gá ánv etu nah pushá ra-  
 kshatv árvataḥ | pūshá vājam sanotu nah || 5 || 10 ||

pūshann ánu prá gá íhi yájamānasya sunvatáḥ | asmā-  
 kam stuvatām utá || 6 || mákir neṣan mākīm rishan mākīm  
 mām śāri kévāte | áthārishtābhir á gahi || 7 || śṛiṇvántam  
 pūshāṇam vayám iryam ánashtavedasam | íśānam rāyá  
 ímahe || 8 || pūshan táva vraté vayám ná rishyema kádā  
 caná | stotāras ta ihá smasi || 9 || pári pūshá parástād  
 dhástam dadhātu dákshinam | púnar no nashtām ájatu  
 || 10 || 20 ||

## 54

Bring us, O Lord, the nourisher, into communication with a wise man who may rightly direct us, who may even say, this is so. 1

May we, by the favour of the nourisher, come in communication with the man who may direct us to the houses, and may say, verily, these are they. 2

The chariot-wheel of the nourisher is never damaged, its cover never falls on ground and its edge does not harm us. 3

The nourisher inflicts not the least injury on the man who propitiates him by oblations ; he is the first who acquires wealth. 4

May the nourisher come to guard our cattle, may He keep our horses safe ; may nourisher give us food. 5

Come, O Lord, the nourisher to guard the cattle of the institutor of the sacred worship and presenter of homage and also guard our cattle, of those who sing his praises. 6

O Lord, the nourisher, let not, our cattle perish ; let them not be injured ; let them not be hurt by falling into a well ; return along with them, all safe and sound. 7

We solicit riches of the nourisher, who hears our eulogies, whose wealth is never lost, who is averter of poverty and who is the ruler over all. 8

O Lord, the nourisher, may we never suffer detriment when engaged in your worship ; we are here to sing your praise. 9

May the nourisher stretch His right hand to restrain our cattle from going astray ; may He bring again to us that, which has been lost. 10

( ५५ ) पञ्चपञ्चाशोऽमुक्तम्

( १-६ ) पञ्चपञ्चाशोऽमुक्तम् भार्गवस्यो भगवान् कृषिः । पूषा देवता ॥ गायत्री छन्दः ॥

॥ ५ ॥

एहि वां विमुचो नपादाघृणे सं संचावहे । रथीकृतस्य नो भव ॥ १ ॥  
 रथीतमं कपर्दिनमीशानं राधसो मुहः । रायः सखायमीमहे ॥ २ ॥  
 रायो धारास्याघृणे वसो राशिरजाश्व । धीवतोधीवतः सखा ॥ ३ ॥

55.

Éhi vām vimuco napād āghṛiṇe sām sacāvahai | rathīr  
 ritāsyā no bhava || 1 || rathītamam kapardīnam īśānam rā-  
 dhaso mahāḥ | rāyāḥ sākḥāyam īmahe || 2 || rāyó dhārāsy  
 āghṛiṇe vāso rāśīr ajāśva | dhīvato-dhīvataḥ sākḥā || 3 ||

पूषणं न्वऽजाश्वमुप स्तोषाम वाजिनम् । स्वसुर्यो जार उच्यते ॥ ४ ॥  
 मानुर्दिधिपुमं ब्रुवं स्वसुर्जारः शृणोतु नः । आतेन्द्रस्य सखा मम ॥ ५ ॥  
 आजासः पूषणं रथे निश्रुम्भास्ते जनुश्रियम् । देवं बहन्तु विभ्रतः ॥ ६ ॥

pū-

shānam nv ajāśvam ūpa stoshāma vājīnam | svāsura yó jāri  
 ucyāte || 4 || mātūr didhishūm abravam svāsura jārāḥ śṛiṇotu  
 naḥ | bhrātēndrasya sākḥā muma || 5 || ājāsah pūshānam  
 rāthe niśrūmbhās té janashriyam | devāni vabantu bibhrataḥ  
 || 6 || 21 ||

Come, O illustrious source of deliverance to me, your worshipper ; let both of us work in harmony and become the promoter of sacred works. 1

We solicit riches of our friend (Lord, the nourisher), the chief of charioteers, the wearer of a braid (of hair), the Lord of infinite wealth. 2

O illustrious nourisher, the sun, you are a stream of riches ; a heap of wealth ; the friend of every pious man. Goat-like is your courser (your rays lie on the low energy side), whilst your chariot moves in the firmament. 3

We glorify, O nourisher, the sun, the rider on the goat-driven chariot, the giver of food, and the one who is called the gallant of his sister, the dawn. 4

I glorify nourisher, the sun, who is called the protector of his mother, the night ; may the gallant of his sister dawn hear us ; may the brother of the sun be our friend. 5

May the harnessed ponies—the goat-size coursers, drawing the sun in their car, bring hither the nourisher, the benefactor of man. 6

( ५९ ) पश्यन्त्यां नृत्तम्

(१-६) पश्यन्त्यां नृत्तम् बाह्व्यत्यो भग्नद्वारः ऋषिः । पूषा देवता । (१-७) प्रयमादि-  
पश्यां गापमी, (६) पश्यन्त्यां नृत्तम् उन्मी ॥

॥२॥

य ए॒नमा॒दिदे॒शति॑ क॒रुम्मा॒दिति॑ पू॒षण॑म् । न ते॒न दे॒व आ॒दिशे॑ ॥१॥  
उ॒न घा॒ स र॒धीत॑मः स॒ख्या स॒त्पति॑र्यु॒जा । इन्द्रो॑ वृ॒त्राणि॑ जिघ॒ते ॥२॥

56.

Yá enam ādidesati karambhād iti pūṣhaṇam | ná téna  
devā ādiṣe ॥ 1 ॥ utā ghā sā rathītaṁ sākhyā sātpatir  
yujā | indro vritrāṇi jighnate ॥ 2 ॥

उ॒तादः॑ प॒रुषे॑ ग॒वि सूर॑श्च॒क्रं हि॒रण्य॑यम् । न्यै॒रय॑द्र॒धीत॑मः ॥३॥  
यदु॒द्य त्वा॑ पु॒रुष्टु॑त॒ ब्रवाम॑ द॒स्र म॑न्तुमः । तत्सु॑ नो॒ मन्म॑ सा॒धय ॥४॥  
इ॒मं च॑ नो॒ गवे॑ष॒णं सा॒नये॑ सी॒पधो॑ गु॒णम् । आ॒रात्पू॑ष॒न्नसि॑ श्रुतः ॥५॥  
आ ते॑ स्व॒स्तिर्मी॑मिह आ॒रेअ॑घा॒मुपा॑वमुम् ।  
अ॒द्या च॑ स॒र्वता॑तये॒ श्वश्च॑ स॒र्वता॑तये ॥६॥

utādāḥ parushé gāvi sī-  
raṣ cakrām hiraṇyāyam | ny airayaṁ rathītaṁ ॥ 3 ॥ yād  
adyā tvā puruṣṭuta brāvāma dasra mantumaḥ | tāt sū no  
mānina sādahaya ॥ 4 ॥ imāṁ ca no gavēṣhaṇam sātāye sī-  
shadho gaṇām | ārāt pūṣhaṇaṁ asi śrutāḥ ॥ 5 ॥ ā te svastīm  
imaha āréaghām upāvasum | adyā ca sarvātātaye śvaś ca  
sarvātātaye ॥ 6 ॥ 27 ॥

Whosoever has worshipped the nourishing sun-divine of the southern solstice, with the offering of meal and butter, need not think of any other sun-divine. 1

The resplendent sun of the northern solstice is best of charioteers and the protector of the virtuous. He, allied with his friend, the nourishing sun of the southern solstice, destroys his adversaries. 2

He, the nourishing sun of the southern solstice, is the impeller, the chief of charioteers. He guides the golden wheel of the radiant sun. 3

O wise, wondrous, the nourishing sun of the southern solstice, adored by all, we celebrate your glory today. So grant us the desired wealth. 4

O the nourishing sun, you are renowned afar. May you lead our groups of people ; aspiring for the acquisition of wealth and wisdom. 5

We crave from you that prosperity, which is far from evil and near to real wealth ; and which leads to universal happiness today, and universal happiness tomorrow. 6



( १७ ) सतयज्ञासं सुतम्

( १-६ ) पशुषाम्यस्य सुतस्य वार्हन्त्वस्यो मग्नाय क्रयिः । इन्द्रावृषणी देवते । गायत्री छन्दः ॥

॥५३॥

इन्द्रा नु पुषणा वयं सुख्याय स्वस्तये । हुवेम वाजसातये ॥१॥  
 सोममन्य उपासदुत्यातवे चम्बोः सुतम् । कुरम्भमन्य इच्छति ॥२॥  
 अजा अन्यस्य वक्ष्यो हरी अन्यस्य संभृता । ताम्यां वृत्राणि जिघ्रते ॥३॥

57.

Indrā nū pūshāṇā vayāṁ sakhyāya svastāye | huvēma  
 vājasātaye || 1 || sōnam anyā ūpāsadat pātave camvoh su-  
 tām | karambhām anyā ichati || 2 || ajā anyāsya vāhmayo  
 hāri anyāsya sāmabhritā | tābhyām vṛitrāṇi jighuate || 3 ||

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पुषामवृत्सची ॥४॥  
 तां पुष्णः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥५॥  
 उत्पुषणं युवामहेऽभीक्ष्णं सारथिः । मया इन्द्रं स्वस्तये ॥६॥

yād indro ānayad rīto mahīr apó vṛishantamaḥ | tātra pū-  
 shābhavat sácā || 4 || tām pūshṇāḥ sumatīm vayāṁ vṛikshā-  
 sya prā vayām iva | indrasya cá rabhāmahe || 5 || ūt pūshā-  
 ṇaṁ yuvāmahe 'bhīṣūṇir iva sārathih | mabyā indram sva-  
 stāye || 6 || २१ ||

O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food. 1

One of you, of the northern solstice, approaches to relish extracted herbal juices, poured out into ladles. The other, the southern, desires the buttered meal. 2

Goat-like are the coursers of the one, two well-fed horse-like of the other, and with them he destroys his foes. 3

When the showerer, the resplendent sun of the northern solstice, sends down the streams and mighty water-floods, the divine nourishing sun also joins with him. 4

We depend upon the goodwill of both the nourishing sun of the southern solstice and of the resplendent sun of the northern solstice as we closely cling to the extended branches of a tree. 5

We draw to us, for our great success, the nourishing sun (of the southern solstice) and the resplendent, one of the northern, as a charioteer pulls tight his reins. 6

( १८ ) भद्रपञ्चाशत् सूक्तम्

(१-४) चतुर्केचन्यास्य मूलस्य बाह्वन्त्यो भद्राव क्रपिः । पूषा देवता । (१, ३-४)  
प्रथमवेन्दुतीयाचतुर्थोऽथ विष्टुः, (२) द्वितीयायाश्च जगती उन्वृत्ती ॥

॥२४॥

शुकं ते अन्यद्यजन्तं ते अन्यद्विष्टुरूपे अहनी यौरिवासि ।  
 विश्वा हि माया अरवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु ॥१॥  
 अजाश्वः पशुपा वार्जपस्त्यो धियजिन्वो भुवने विश्वे अर्पितः ।  
 अष्ट्रीं पूषा शिथिरामुद्धरीवृजत्संचक्ष्णो भुवना देव ईयते ॥२॥

58.

Śukrām te anyād yajatām te anyād vīshurūpe āhani  
 dyaúr ivasi | vīṣvā hī māyā āvasi svadhāvo bhadrá te pū-  
 shann ihā rātīr astu || 1 || ajāśvaḥ paśupā vājapastyo dhi-  
 yanjinvo bhūvane vīṣve ārpiṭaḥ | āśhtrām pūshā śithirām  
 udvārivrijat samcākshaṇo bhūvanā devā īyate || 2 ||

यास्ते पूषन्नावो अन्तः समुद्रे हिरण्ययीरन्तरिक्षे चरन्ति ।  
 ताभिर्वासि द्रुत्यां सूर्यस्य कामेन कृतं श्रवं इच्छमानः ॥३॥  
 पूषा सुबन्धुर्दिव आ पृथिव्या इलस्पतिर्मघवा दस्मर्वचाः ।  
 यं देवासो अर्ददुः सूर्यायै कामेन कृतं तवसं स्वधम् ॥४॥

yās te

pūshan nāvo antāḥ samudré hiranyāyīr antārikshe cāranti |  
 tābhir yāsi dūtyām sūryasya kāmēna kṛita śrava ichāmā-  
 naḥ || 3 || pūshā subāndhur divā ā pṛithivyā ilās pātir ma-  
 ghāvā dasmāvarcāḥ | yām devāso ādaduḥ sūryāyai kāmēna  
 kṛitām tavasam svāñcam || 4 || 24 ||

O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexion. Verily, you bestow all forms of intellect. May your auspicious liberality be manifested on this occasion. <sup>1</sup>

The rider of the goat-like courser, the protector of animals, holder of abundant food, inspirer of hymns, is set over all the world. The divine nourisher, brandishing here and there his lightly-moving goad, proceeds in the sky, beholding every creature. <sup>2</sup>

With your golden vessels, that navigate within the ocean-firmament, you discharge the function of a messenger of the sun. Desirous of glory, you are propitiated by whatever is willingly offered. <sup>3</sup>

The nourishing sun of the southern solstice is the kind kinsman of heaven and earth ; the Lord of food, the possessor of opulence, and of wondrous lustre. He is vigorous, well-moving, and is propitiated by that which is willingly offered. He is in no way different from the sun of the northern solstice. <sup>4</sup>

( १९ ) एकोनपदितमं सूत्रम्

( १-१० ) दशर्षेभ्योऽस्य सूत्रस्य बाह्येभ्योऽस्य सप्तमः ऋषिः । इन्द्राग्नी देवते । ( १-१ ) प्रथमादि-  
तृषदपस्य दृष्टी, ( ७-१० ) सप्तम्यादिषतुर्गोत्राणां पुष्प उद्गती ॥

॥ १९ ॥

प्र नु वोँचा सुतेपुं वां वीर्याँ३ यानि चक्रयुः ।  
हतासो वां पितरो देवशत्रव इन्द्राग्नी जीवथो युवम् ॥१॥

59.

Prā nū vocā sutēshu vām vīryā yāni cakrāthuh | ha-  
tāso vām pitāro devāśatrava īndrāgni jīvatho yuvām || 1 ||

बन्धित्वा महिमा वामिन्द्राग्नी पनिष्ठ आ ।  
समानो वाँ जनिता भ्रातरा युवं यमाविहेर्हमातरा ॥२॥  
ओक्त्रिंसां सुते सचौ अश्वा ससी इवादने ।  
इन्द्रा न्वग्नी अवसेह वज्रिणा वयं देवा हवामहे ॥३॥  
य इन्द्राग्नी सुतेपुं वां स्तवत्तेष्वृतावृथा ।  
जोषवाकं वर्दतः पज्रहोषिणा न देवा भसयन्श्चन ॥४॥  
इन्द्राग्नी को अस्य वां देवो मर्तेश्विकेतति ।  
विपूँचो अश्वान्युयुजान ईयन्त एकः समान आ रथे ॥५॥

bāl itthā mahimā vām īndrāgni pānishṭha ā | samānó vām  
janitā bhrātārā yuvām yamāv ihéhamātarā || 2 || okivānsā  
sutē sácāñ āśvā sāptī ivādane | īndrā nv āgni āvasehá vaj-  
rīṇā vuyām devā havāmahe || 3 || yā īndrāgni sutēshu vām  
stāvat tēshv řitāvřidhā | joshavākām vadataḥ pajrahoshīṇā  
ná devā blasāthaṣ canā || 4 || īndrāgni kó asyā vām dévau  
mártas ciketati | víshūco āśvān yuyujāná iyata ékaḥ sa-  
mānā ā rátthe || 5 || 25 ||

While the celestial nectar is effused, I celebrate, O cosmic divine powers of lightning and fire, your heroic noble deeds. The old-time enemies of the virtuous powers have been eliminated by you, and you survive. 1

Thus O divine powers, fire and lightning, verily, your greatness deserve loftiest praise. Sprung from one and the same progenitor, you are twin brethren ; your common mother is present here and everywhere. 2

You approach together, when the heavenly nectar is effused, like fellow horses at their forage. We invoke you today, O divine forces of lightning and fire, armed with thunderbolt, to our worship for our preservation. 3

O lightning-divine and fire-divine, augmenters of sacred works, friends of eternal law, may you not partake of the homage of him, who, when the prayer is chanted, praises you improperly, uttering unacceptable eulogies. 4

O lightning and fire-divine, how can a mortal evaluate your acts, whom even one of you proceeds in a common car, with harnessed horses capable of moving on any side. 5



॥२६॥

इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः ।  
 ह्रित्वी शिरो जिह्वया वावदुच्चरत्त्रिंशत्पदा न्यक्रमीत् ॥६॥  
 इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः ।  
 मा नो अस्मिन्महाधने परा वक्तुं गविष्टिषु ॥७॥  
 इन्द्राग्नी तर्पन्ति माघा अर्यो अरातयः ।  
 अप देवास्या कृतं युयुत सूर्यादधि ॥८॥

īndrāgni apād iyān pūrvāgāt padvātibhyaḥ | hitvī śro  
 jihvāyā vāvadac cārat triṁśat padā ny ākramīt || 6 || īn-  
 drāgnī ā hi tanvaté nāro dhānvāni bāhvóḥ | mā no asmīn  
 mahādhané pārā varktaṁ gāvishṭishu || 7 || īndrāgnī tāpanti  
 māghā aryó ārātayaḥ | āpa dvēśhānsy ā kṛitaṁ yuyutām  
 sūryād ādhi || 8 ||

इन्द्राग्नी युवोरपि वसु दिव्यानि पार्थिवा ।  
 आ न इह प्र यच्छते रयि विश्वायुपोषसम् ॥९॥  
 इन्द्राग्नी उक्थवाहसा स्तोमेभिर्वनश्रुता ।  
 विश्वाभिर्गीर्भिरा गतमस्य सोमस्य पीतये ॥१०॥

īndrāgnī yuvór āpi vāsu divyāni pār-  
 thivā | ā na ihā prā yachataṁ rayīm viśvāyuposhasam  
 || 9 || īndrāgnī ukthavāhasā stómebhīr havanaśrutā | viśvā-  
 bhīr gīrbhīr ā gatam asyā sómanasya pītāye || 10 || 26 ||

This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues, and passing onward she traverses thirty steps. 6

O Lord of cosmic lightning and fire, men, verily, stretch their bows with their arms. May you not desert us, while we are contending in the great conflict for obtaining wisdom. 7

O Lord of cosmic light and lightning, murderous aggressive enemies harass us. May you drive away our adversaries, and keep them afar from the light of the sun. 8

O Lord of cosmic fire and lightning, yours are all the treasures of heaven and earth. Bestow upon us, on this occasion, opulence that prospers every living man. 9

O Lord of cosmic lightning and fire, acceptors of hymns, may you hear our invocation, praises and all adorations. Please come hither to participate in our sparkling joy of devotion. 10

( १० ) पक्षिणं सूत्रम्

(१-१५) पक्षदशचन्वाम्य मृगम्य बाह्वन्म्यो मगहाय क्रफिः । इन्द्राग्नी देवते ॥ (१-२, १३)

प्रथमादिनृषम्य प्रयोदश्या क्रथश्च मिष्टुप्, (४-१२) चतुष्पदितवानां गावग्नी,

(१४) चतुर्दश्या इदती, (१५) पक्षदश्याभानुष्टुप् ऊन्ति ॥

॥२७॥

श्रयद्द्वत्रिमुन संनोति वाजमिन्द्रा यो अग्नी सहुरी सपर्यात् ।  
 इरज्यन्ता वसव्यस्य भूरः सहस्तमा सहसा वाजयन्ता ॥१॥  
 ता योधिष्टमभि गा इन्द्र नूनमपः स्वरुषसो अम उच्छहाः ।  
 दिक्ताः स्वरुषस इन्द्र चित्रा अपो गा अग्नि युवसे नियुत्वान् ॥२॥  
 आ वृत्रहणा वृत्रहभिः शुष्मेरिन्द्र यातं नमोभिस्मे अर्वाक् ।  
 युवं राधोभिरकंवेभिरिन्द्राग्ने असे भवतमुत्तमेभिः ॥३॥

60.

Śnāthad vṛitrām utā sanoti vājam indrā yó agnī sáhuri  
 saparyāt | irajyāntā vasavyāsya bhūreḥ sábastamā sáhasā  
 vājayāntā || 1 || tā yodhishtam abhi gā indra nūnām apāḥ  
 svār ushāso agna ūbhāḥ | diṣaḥ svār ushāsa indra citrā  
 apó gā agne yuvase niyútvān || 2 || á vṛitrabanā vṛitrabā-  
 bhiḥ śuśhmair indra yatām námobhir agne arvāk | yuvām  
 rádhobhir ákavebhir indrágne asmé bhavataṁ uttamébhiḥ  
 || 3 ||

ता हुवे योऽग्निं पुमे विश्वं पुरा कृतम् । इन्द्राग्नी न मर्धतः ॥१॥  
 उग्रा विघ्ननिना मृधे इन्द्राग्नी हवामहे । ता नो मृज्जान ईदृशे ॥२॥  
 ॥२८॥ हतो वृत्राप्यार्या हतो दामानि सत्यनी । हतो विश्वा अप द्विपः ॥३॥  
 इन्द्राग्नी युवामिमेष्टुभि स्तोमा अनृपत । पित्रेन शंभुवा सुतम् ॥४॥  
 या वां मन्ति पुरुस्पृहो नियुतो दाशुपे नरा । इन्द्राग्नी ताभिरा गतम् ॥५॥

tā huve yāyor idām papné vísvam purā kṛitām | in-  
 drāgnī ná mardhataḥ || 4 || ugrā vighnanīnā mṛdha indrāgnī  
 bavāmahe | tā no mṛjāta idṛṣe || 5 || 27 ||

ható vṛitrāny āryā ható dāsāni sátpati | ható vísvā āpa  
 dvīṣhaḥ || 6 || indrāgnī yuvām imē 'bhi stómā anūshata | pí-  
 batam śambhuvā sūtām || 7 || yā vām sánti purusprīho ni-  
 yúto dāśúshe narā | indrāgnī tábhir á gatam || 8 ||

He overcomes evil, and acquires strength, who honours victorious lightning-divine and fire-divine, the lords of infinite opulence, most powerful in strength, desirous of sacrificial food. 1

O divine lightning and fire, verily you have striven for the recovery of wisdom, the water, the sun, the dawn, that had been carried away by evil forces. You reunite, O lightning-divine, the space with the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so also you, O the fire-divine, who controls momentum of creation. 2

Slayers of opposing forces, O cosmic energies of lightning and fire, come down to us with your foe-subduing powers, to be invigorated by our homage. Please be manifest to us, O cosmic energies, with your supreme and unrestricted bounties. 3

I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us. 4

We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries ; may they be kind to one like me. 5

May you counteract all oppressions committed by the pious; counteract all oppressions committed by the impious. O protectors of the virtuous, drive away everyone that hates us. 6

O forces of lightning and fire of cosmos, these songs of praise glorify you both ; may you accept our ecstatic offerings, O bestowers of happiness. 7

O cosmic energies of lightning and fire, leaders of sacred works, whose forces of speed are appreciated by all, come with them to the presenter of homage. 8

ताभिरा गच्छतं नरोपेदे मर्वनं सुतम् । इन्द्राग्नी सोमपीतये ॥९॥  
 तमीळिष्व यो अर्विषा वना विश्वा परिष्वजत् । कृष्णा कृणोति जिह्वया ॥१०॥  
 ॥९॥ य इह आविवासति सुममिन्द्रम्य मर्त्यः । युध्माय सुतरा अपः ॥११॥  
 ता नो वाजवतीरिष आशुन्पिपृतमर्वतः । इन्द्रमग्निं च वोळ्हवे ॥१२॥

tābhir ā

gachatam narópedām sāvanam sutām | indrāgni sōmapitaye  
 || 9 || tām ilishva yó arcishā vānā vīsvā parishvājat | kṛṣṇā  
 kṛiṇōti jihvāya || 10 || 28 ||

yā iddhā āvīvāsati sumām indrasya mārtyah | dyum-  
 nāya sūtārā apāḥ || 11 || tā no vājavatir īsha āśūn pipṛitam  
 ārvataḥ | indram agnīm ca vōlhave || 12 ||

उभा वामिन्द्राग्नी आहुवध्या उभा राघसः सह मादयध्या ।  
 उभा दानारीविषां रेयीणामुभा वाजस्य सातये हुवे वाम ॥१३॥  
 आ नो गव्येभिरभ्यैर्वसव्यैरुप गच्छतम् ।  
 सखायो देवो मख्याय शम्भुवेन्द्राग्नी ता हवामहे ॥१४॥  
 इन्द्राग्नी शृणुतं हवं यजमानस्य सुवतः ।  
 वीतं हव्यान्या गतं पिबतं सोम्यं मधु ॥१५॥

ubhā vām in-

drāgni āhuvādhyā ubhā rādhasaḥ sahā mādayādhyai | ubhā  
 dātārāv īshām rayinām ubhā vājasya sātāye huve vām || 13 ||  
 ā no gāvyebhir āsvyair vasavyair ūpa gachatam | sākha-  
 yan devau sakhyāya śambhūvendrāgni tā havāmahe || 14 ||  
 indrāgni śṛiṇutām havam yajamanasya suvatāḥ | vītām  
 havyany ā gatam pibatam somyām mādhu || 15 || 29 ||

O cosmic forces of lightning and fire, may you come to relish our noble deeds ; and come to participate in our sparkling joy of devotion. 9

Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue. 10

The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance. 11

May they two grant us strengthening food and speedy power to convey our offerings to the divine forces. 12

I invoke you both, O Lords of cosmic energies of lightning and fire, to be present at the worship, and both together to be exhilarated by the gifts I offer. You are givers of food and riches. So I invoke you for obtaining food and strength. 13

O Lord of cosmic forces of lightning and fire, divine friends, bestowers of bliss, come to bless us with herds of cattle, with troops of horses, with ample treasure. We invoke you as such for mutual friendship. 14

O Lord of cosmic forces of lightning and fire, hear the invocation of the institutor of the sacred works, as he offers the libation. May you enjoy offerings. May you participate in our sparkling joy of devotion. 15



( ६१ ) एकपक्षिणं नृकम्

(१-१५) वनदेशेऽप्यात्म्यं नृकस्य बाह्येऽप्यस्यो भग्नाय कृतिः । सरस्वती देवता । (१-३, १३) प्रथमादितृचम्य  
प्रसोदना क्रयश्च श्रमणी, (४-१५) वनस्थानिनामां गावर्षी, (१५) वनदेश्याश्च विष्णु उन्दाति ॥

३३०१

इयमेददाद्रभसमृणच्युतं विवोदासं वध्यश्वायं दाशुषे ।  
या शश्वन्तमाचखादाविसं पृणिं ता ते दात्राणि तविषा सरस्वति ॥१॥

61.

Iyām adadād rabhasām ṛiṇacyūtāṃ divodāsaṃ vadhyr  
aśvāya dāsūshe | yā śāśvantam ākakhādāvasām paṇīm tā  
te dātrāṇi tavishā sarasvati || 1 ||

इयं शुष्मेभिर्विसृग्वा इवारुजुत्मानुं गिरीणां तविषेभिर्भूमिभिः ।  
पागवनुग्रीमवसे सुवृक्तिभिः सरस्वतीमा विवामेम धीतिभिः ॥२॥  
सरस्वति देवनिद्रो नि वर्हय प्रजां विश्वस्य वृत्सयस्य मायिनः ।  
उत भित्तिभ्योऽवनीरविन्द्रो विपमेभ्यो अस्रवो वाजिनीवति ॥३॥  
प्र णो देवी सरस्वती वाजेभिर्वाजिनीवती । धीनामविच्यवतु ॥४॥  
यस्त्वा देवि सरस्वत्युपब्रूते धने हिते । इन्द्रं न वृत्रतूये ॥५॥

iyām śuśhmebhir bisakhā  
ivārujat sānu girinām tavishébhir ūrmibhiḥ | pārāvataghnīm  
āvase suvṛiktibhiḥ śārasvatīm ā vivāsema dhītibhiḥ || 2 ||  
śārasvati devanīdro nī barhaya prajāṃ viśvasya vṛtsayasya  
māyīnaḥ | utā kṣhītibhyo 'vānīr avinde vishām ebhyo  
asravo vājīnivati || 3 || prā ṇo devī śārasvatī vājebhir vājīni-  
vati | dhīnām avitry āvatu || 4 || yās tvā devi sarasvaty  
upabrāté dhānc kité | īndram nā vṛitratīrye || 5 || ३० ||

She, the stream of spiritual awareness, gives divine perspective to the speedy mind, which is devoted to Lord and endowed with vigilance. This acquits mind of the burden of worldly commitments. She destroys the boastfulness of the churlish niggard. O swift flowing stream, these are your very effectual boons. 1

With her might, like one who digs for louts-stems, she bursts the ridges of the rocks (of ignorance) with her strong waves. With austerity and prayers, let us adore for our protection, the stream of spiritual awareness, the underminer of both the banks. 2

O stream of spiritual awareness, may you destroy the revilers of divine virtues, offsprings of the universal sins. O giver of sustenance, you acquire for men the lands, and shower water of wisdom upon them. 3

May the stream of spiritual awareness, rich in her wealth of wisdom, and protectress of her worshippers, further all our thoughts with spiritual viands. 4

O stream of spiritual awareness, may you protect him, whosoever, engaged in conflicts, invokes you for wealth of wisdom, and glorifies you, just as he adores the resplendent Lord. 5

॥११॥ त्वं देवि सरस्वत्यवा वाजेषु वाजिनि । रदा पृषेव नः मुनिम् ॥६॥  
 उत स्या नः सरस्वती घोरा हिरण्यवर्तनिः । वृत्रघ्नी वंष्टि मुष्टुनिम् ॥७॥  
 यस्यां अनन्तो अहृतस्त्वेषध्वरिष्णुरर्णवः । अमश्वरन्ति रोहवत् ॥८॥  
 सा नो विश्वा अति द्विषः स्वसूरन्या ऋतावरी । अतन्नहेव सूर्यः ॥९॥  
 उत नः प्रिया प्रियासु सप्तस्वसा मुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

tvām devi sarasvaty āvā vājeshu vājini | rādā pūshéva  
 naḥ sanim || 6 || utā syā naḥ sárasvati ghorā hīraṇyavarta-  
 niḥ | vṛitraghnī vashṭi sushṭutīm || 7 || yásyā anantó áhrutas  
 tveshás carishnúr arṇavāḥ | ámaś cāratī rōruvat || 8 || sá no  
 víśvā áti dvīśhaḥ svásrīr anyā ṛitāvārī | átaṇn āheva sūryaḥ  
 || 9 || utā naḥ priyá priyāsu saptásvasā sújushṭā | sárasvati  
 stómyā bhūt || 10 || ॥

॥१२॥ आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम् । सरस्वती निदस्यातु ॥११॥  
 त्रिपथस्यां सप्तधातुः पञ्च जाता वर्धयन्ती । वाजेवाजे हव्या भूत् ॥१२॥

āpaprūshī pāarthivāny urú rájo antáriksham | sárasvati  
 nidás pātu || 11 || trishadhāsthā saptádhātuḥ páñca jātā var-  
 dháyantī | vāje-vāje hāvya bhūt || 12 ||

O stream of spiritual awareness, rich in wisdom protect us in our mental struggle, like divine nourisher, who gives opulence. 6

May the divine stream of spiritual awareness, destroyer of obstructions, come rushing, as if, traversing on a golden path and be pleased by our earnest eulogy. 7

May she, the stream of spiritual awareness, limitless, undeviating, shining, swift-moving, and issuing forth from the ocean of cosmic intelligence, come onward with a tempestuous roar. 8

May she overcome all our adversaries, and bring to us her other thought-laden channels, the sisters, as the ever-rolling sun spreads out the days. 9

May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable. 10

May the stream of spiritual awareness filling with radiance the vast realms of earth and expanse of heaven, guard us against hatred. 11

Abiding in the three worlds, comprising seven elements, cherishing the five races of mankind, she (the stream of spiritual awareness) is ever to be invoked in every battle of life. 12

प्र या महिम्ना महिनासु चेकिते द्युम्नेभिरन्या अपसामपस्तमा ।  
 रथं इव बृहती विम्बने कृतोपस्तुत्या चिकितुषा सरस्वती ॥१३॥  
 सरस्वत्यभि नो नेपि वस्यो मापं स्फुरीः पर्यसा मा न आ धक् ।  
 जुषस्वं नः सुरव्या वेदया च मा त्वत्क्षेत्राण्यरणानि गन्म ॥१४॥

prā yā mahimnā ma-  
 bināsu cēkite dyaumnēbhir anyā apāsām apāstamā ॥ rātha  
 iva bṛihatī vibhvanē kṛtōpastūtyā cikitūṣhā sārasyatī ॥ 13 ॥  
 sārasyaty abhi no neshi vāsyō māpa spharīḥ paryasā mā  
 na ā dhak | juṣāsva naḥ sakhyā vasyā ca mā tvāt kshē-  
 trāṇy āraṇāni ganna ॥ 14 ॥ ॥

( १२ ) द्विपद्विभं मूलम्

(१-११) एकादशचम्यास्य मूलस्य शास्त्रमन्यो भगवान् कविः । अभिनां वेदने । विपुष उन्मः ॥

॥१॥ स्तुपे नरा दिवो अस्य प्रसन्नाश्विना हुवे जरमाणो अर्केः ।  
 या सद्य उस्ता व्युपि ओ अन्तान्युपतः पर्यरु वरांसि ॥१॥  
 ता यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानुं कुरु रजोभिः ।  
 पुरु वरांस्यमिता मिमानापो धन्यान्यति याथो अजान् ॥२॥  
 ता ह त्यद्वर्तिर्यदरध्रमुद्येत्या धिय उहथुः शश्वदर्थैः ।  
 मनोजवेभिरिपरैः शयद्ये परि व्यथिर्दाशुपो मर्त्यस्य ॥३॥

62.

Stushé nārā divó asyā prasāntāṣvīnā huve jāramāṇo  
 arkaḥ | yā sadyā usrā vyūshi jinó āntān yūyūshataḥ pāry  
 urū vārāṇsi ॥ 1 ॥ tā yajñām ā śucibhiḥ cakramāṇā rāthasya  
 bhānūm rucū rājobhiḥ | purū vārāṇsy ānitā mīmānāpō  
 dhānvāny āti yātho ājrān ॥ 2 ॥ tā ha tyād vartīr yād āradh-  
 ram ugretthā dhiya ūhathuḥ śasvad āsvaiḥ | mānojave-  
 bhir ishiraḥ ṣayādhyai pāri vyāthir dāśuṣho mārtyasya  
 ॥ 3 ॥

She, who is distinguished amongst them as eminent in greatness and in her glories ; she, who is swifter of all other rapid streams; she, who has been created vast in capacity as a chariot; she, the stream of spiritual divine awareness, is to be glorified by every seeker. 13

May you guide us, O stream of spiritual awareness, to precious wealth ; reduce us not to insignificance ; overwhelm us not with excess of water ; may you be pleased by our friendly services for an access to our habitations, and let us not drift to undesirable places. 14

## 62

I praise the two leaders of heaven, the sovereigns over this world. I invoke the pair of twin-divines, intuition and intellect, glorifying them with sacred hymns. They are ever the discomfitters of darkness, and at the breaking of dawn, scatter the investing glooms to the ends of the earth. 1

Coming to bless our sacred works, they, with their bright splendours, light up the lustre of their cosmic chariot, emitting vast and infinite radiance. They traverse many wide unmeasured spaces, over the deserts, refreshing them with waters. 2

O powerful twin-divines, intuition and intellect, with your desirable beams and waves, which are swift as mind and full of vigour, you bear the pious worshipper to the bounteous path of heaven. Let the inflictor of pain to the virtuous man be eliminated and be put to sleep in his final repose. 3



ता नव्यसा जर्माणस्य मन्मोप भृपतो युयुजानमसी ।  
 शुभं पृथमिष्टमृजं वहन्ता होतो यक्षप्रबो अश्रुम्यवाना ॥२॥  
 ना वल्गु दुस्त्रा पुरुषाकृतमा प्रवा नव्यसा वच्मा विवास ।  
 या शंसते स्तुवते शंभविष्ठा बभूवर्तुर्गुणते चित्रगती ॥३॥

tā nāvyaśo jāramāṇasya mānmōpa bhūshato yuyujā-  
 nāsapti | śubham prīkṣham iśham ūrjām vāhantā hōtā ya-  
 kshat pratnō adhrūg yūvānā || 4 || tā valgū dasrā puruṣāka-  
 tamā pratnā nāvyaśā vācasā vivāso | yā śaṁsate stuvatē  
 śāmbhaviṣṭhā babhūvātur grīṇatē citrārātī || 5 || १ ||

॥२॥

ता भुज्यं विभिरुद्रयः समुद्रानुग्रस्य सूनुमहधु रजोभिः ।  
 अरेणुभिर्योजनेभिर्भुजन्ता पतत्रिभिरर्णसा निरुपस्थात् ॥६॥  
 वि जयुषा रथ्या यातमद्रिं श्रुतं हवै वृषणा वप्रिमत्याः ।  
 दुशम्यन्ता शयवे पिप्यथुर्गामिति च्यवाना सुमतिं भुरण्यु ॥७॥  
 यद्रोदसी प्रदिवो अस्ति भूमा हेळो देवानामुत मर्त्यत्रा ।  
 नदीदित्या वसवो रुद्रियासो रक्षोयुजे तपुरघं दद्यात् ॥८॥

tā bhujyām vibhir adbhyaḥ samudrāt tūgrasya sūnim  
 ūhathū rājabhīḥ | areṇūbhir yōjanebhir bhujāntā patat-  
 ribhir āraśo nīr upāsthāt || 6 || vī jayūshā rathyā yātam  
 ādriṁ śrutām hāvam vṛishaṇā vadhrimatyāḥ | daśasyāntā  
 śayāve pipyathur gām iti cyavānā sumatīm bhuṇyū || 7 ||  
 yād rodasī pradivo āsti bhūmā hēḷo devānām utā martya-  
 trā | tād ādityā vasavo rudriyāso rakṣoyūje tāpur aghām  
 dadhāta || 8 ||

Harnessing their horses, like speedy waves, bringing excellent nourishment and strength, they approach to receive the adoration of their worshipper. May the benevolent ancient invoker of Nature's bounties honour these ever-youthful divines. 4

I worship with a new hymn those two quick-moving, splendid eternal pair of twin-divines (intuition and intellect), the accomplishers of all noble deeds. They are the bringers of bliss to him who lauds, and praises them. They bestow wondrous gifts on their devotees. 5

You, as if, with the aid of the winged horses attached to your chariot, passing by roads, which are unsoiled by dust, take the helpless man, however strong he may look, out of the bosom of the flood worldly troubles. 6

Riding in your cosmic chariot, you penetrate the mountains. O showerer of blessings, you hear the invocation of aspiring mothers. You nourish bountiful givers. You make the cow yield milk of wisdom for the quiet devotee, and in this manner, displaying benevolence, you are everywhere present. 7

O heaven and earth, O cosmic powers of light, life and vitality, take away from us, the mortals, the dread anger of the divine forces, being exercised towards us since a long past, and turn it to him, who is associated with violence, and cruelty for his destruction and death. 8

य ई राजानावृत्तुथा विदधद्रजसो मित्रो वरुणश्चिकेत ।  
 गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिह्नचंस आनवाय ॥९॥  
 अन्तरिक्षकेस्तनयाय वर्तिर्युमना यातं नृवता रथेन ।  
 सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥  
 आ परमाभिरुत मध्यमाभिर्नियुद्धिर्यातमवमाभिर्वाक् ।  
 द्रव्हस्य चिद्रामतो वि व्रजस्य दुरो वर्तं गृणते चित्रराती ॥११॥

ya im rājānāv rituthā vidādhad rājaso mitró  
 vārunaṣ cketat | gambhīráya rākshase hetim asya dróghāya  
 cid vácasa ānavāya || 9 || ántaraish cakrais tánayāya vartir  
 dyumatá yātam nṛivatā ráthena | sánutyena tyájasā mār-  
 tyasya vanushyatām āpi śirshā vavṛiktam || 10 || á paramā-  
 bhir utá madhyamābhir niyúdbhir yātam avamābhir arvāk |  
 drilháśya cid gómato yi vrajāsya dúro vartam gṛiṇaté ci-  
 trarāti || 11 || २ ||

( ११ ) विपद्दिनमे मृतम

(१-११) एकादशर्चस्यास्य मृतस्य शार्दूल्यो भगवान् ऊषः । मथितो देवता । (१-१२) प्रथमादि-  
 दशर्चो विपुष (११) एकादशर्चस्यास्य विपुष उन्दनी ॥

॥११॥

कृ१ त्या वल्गू पुरुहुताय दूतो न स्तोमोऽविदुन्नमस्वान् ।  
 आ यो अर्वाङ्गमत्या ववर्तं प्रष्टु ह्यमथो अस्य मन्मन् ॥१॥  
 अरं मे गन्तं हवनायास्मे गृणाना यथा पित्राथो अन्धः ।  
 परि ह त्यद्वर्तियथो रिपो न यत्पणे नान्तरस्तुतुर्यात् ॥२॥

63.

Kvā tyā valgū puruhūtādyā dūtó ná stómo 'vidan ná-  
 masvān | á yó arvāñ násatyā vavárta préshṭha hy ásatho  
 asya mánman || 1 || áram me gantam hávanāyāsmaí gṛiṇāná  
 yáthā píbathe ándhaḥ | pári ha tyád vartir yátho rishó ná  
 yát páro nāntaras tuturyát || 2 ||

O Lords of cosmic light and bliss, recognize him, who of all the world, worships the royal pair of twin-divines in due season. He hurls his weapon against the strong violent people, against the malignant lies of man. 9

Come with your shining and well-guided chariot, fitted with excellent wheels, to our dwelling (to bestow upon us) offsprings. Strike off with secret indignation the heads of our assailants, who attack us with treacherous approach. 10

Come hitherwards to us, whether with the most excellent, or middling, or inferior steeds. May you throw open the doors of the firm-closed stall of the cattle and be bountiful to him who praises you. 11

## 63

May our praise and oblations secure for us the services of the splendid twin-divines (intuition and intellect) as divine messengers. May our praise and devotion secure for us the services of the splendid twin-divines, who are invoked by all ; our hymns bring these two ever-true powers hither. May they be propitiated by this adoration. 1

While praised, may you come promptly upon my invocation and partake in the enjoyment of divine glory and may you keep guard around the dwelling against all adversaries, so that none may harm us whether abiding near or at a distance. 2

अकारि वामन्ध्रम् । वरीमन्नस्तारि वहिः सुप्रायुणतमम् ।  
 उत्तानहस्तो युवयुर्वेवन्दा वां नक्षन्तो अद्रय आजन् ॥३॥  
 ऊर्ध्वो वामग्निरध्वरेष्वस्थात्प्र गतिरेति जुर्णिनी घृताची ।  
 प्र होता गूर्तमना उगणोऽयुक्त यो नासत्या हवीमन् ॥४॥  
 अधि श्रिये दुहिता सूर्यस्य रथं तस्यो पुरुभुजा ज्ञानोतिम् ।  
 प्र मायाभिर्मायिना भूतमत्र नरा नृत्तु जनिमन्यज्ञियानाम् ॥५॥

ākāri vām āndhaso varī-  
 mann āstāri barhiḥ supṛāyaṇātamam | uttānābasto yuvayūr  
 vavandā vām nākshanto ādraya āñjan || 3 || ūrdhvō vām  
 agnīr adhvareśhv asthāt prā rātīr eti jūrṇinī ghrītāci | prā  
 hōtā gūrtāmanā urāṇō 'yukta yō nāsatyā hāvīman || 4 ||  
 ādhi śriyē duhitā sūryasya rātham tasthaṇ purubhujā ṣa-  
 tōtim | prā māyābhir māyinā bhūtam ātra nārā nṛitū jāni-  
 man yajñīyānām || 5 || ३ ||

॥५॥ युवं श्रीभिर्दक्षिणाभिगमिः शुभे पुष्टिर्महधुः सूर्यायाः ।  
 प्र वां वयो वपुषेऽनु पत्नञ्जडाणी सुष्टुना धिष्या वाम् ॥६॥  
 आ वां वयोऽश्वासो वहिष्ठा अभिः प्रयो नामत्या वहन्तु ।  
 प्र वां रथो मनोजवा असर्जिपः पृथ इपिधो अनु पूर्वीः ॥७॥  
 पुरु हि वां पुरुभुजा देष्ण धेनु न इषं पिन्वतमसक्राम् ।  
 स्तुतश्च वां माघी सुष्टुनिश्च रमाश्च ये वामनु गतिमग्नम् ॥८॥

yuvām śribhūr darsatābhir ābhīḥ ṣubhé puṣṭīm mahadhuḥ sūryāyāḥ | prā vām vāyo vāpushē 'nu paptan nākshad  
 vānī sūśhṭutā dhishnyā vām || 6 || ā vām vāyō 'śvāso vā-  
 hishṭhā abhī prāyo nāsatyā vahantu | prā vām rātho mā-  
 nojavā asarjīṣhāḥ pṛikshā ishīdho ānu pūrvīḥ || 7 || purū hī  
 vām purubhujā deśhṇām dhenūṃ na īsham pinvatam āsak-  
 rām | stūtaṣ ca vām mādhvī susṭṭutis ca rāsās ca yē  
 vām ānu rātīm āgman || 8 ||



Many fresh melodious devotional songs have been composed and soft grass of loving emotions is strewn to greet you. The priest with uplifted hands, desirous of your presence, praises you ; the two stones of mental and vital complexes are yearning to express prayers for you. 3

The fire-ritual uplifts its flames in your honour. Forth goes the oblation, fragrant with the butter-essence. O ever-true divine powers (the twin-divines, intuition and intellect), the diligent and zealous ministrant priest is privileged to invoke you. 4

O (twin-divines), the protectors of many, the daughter of the sun, the first flare of divine light, ascend your chariot, which brings hundreds of protective elements. O twins, the sagacious leaders and guides, you have excelled by your charming swift movements everyone else participating in this cosmic creativity. 5

With these beautiful splendours, you provide rich gifts for the enjoyment of dawn, the first flare of enlightenment. The horses of your chariot, like herds, descend for our felicity ; may our well-sung words of praise reach you. 6

May your rapid burthen-bearing steeds bring you, O ever-true twin-divines, to our devotional nourishment. May your chariot, swift as thought, dispense substantial, desirable, and abundant food. 7

O protectors of manifold wealth, your bounty is to be distributed by you ; may you give us nutritious and substantial food. O givers of delight, these praises, and libations are for you and these adorers seek your favour. 8



उत मं ऋज्रे पुरयस्य रघ्वी सुमीळ्हे ज्ञानं पेरुके चं पक्का ।  
 शाण्डो दाद्विरणिनः स्मदिष्टीन्दडा वडासो अभिपार्चं कृष्यान् ॥९॥  
 सं वो ज्ञाना नोमत्या सहस्राध्यानां पुरुषन्थां गिरे दात् ।  
 भरद्वाजाय वीर नृ गिरे दाद्विता रक्षामि पुरुदंसमा स्युः ॥१०॥  
 आ वो सुम्ने वरिमन्त्सुरिभिः प्याम् ॥११॥

utā ma ṛijrē purayasya raghvī  
 sumūhe śatām peruké cā pakvā | śāṇḍó dād dhiraṇīnaḥ  
 smāddishṭin dāṣa vaśāso abhiśhāca ṛishvān || 9 || sām vām  
 śatā nāsatyā sahasrāśvānām purupānthā giré dāt | bharād-  
 vājāya vīra nū giré dād dhata .rākshānsi purudaṇsasā syuḥ  
 || 10 || ā vām sumné vāriman sūribhiḥ shyām || 11 || ॥

( १४ ) पञ्चदशमं सूक्तम्

(१-६) पञ्चम्यास्य सूक्तस्य षाट्स्वन्तो भगद्वाज ऋषिः । उपा देवता । विष्णु उन्मः ॥

॥१॥

उदुं श्रिय उषसो रोचमाना अस्त्युरपां नोर्मयो रुद्रान्तः ।  
 कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघोनीं ॥१॥  
 भद्रा देवक्ष उर्विया वि भास्युते शोचिर्भानयो यामपसन् ।  
 आविर्वक्षः कृणुषे शुम्भमानोपो देवि रोचमाना महोमिः ॥२॥  
 वहन्ति सीमरुणासो रुद्रान्तो गावः सुभगासुर्विया प्रथानाम् ।  
 अपेजते शूरो अस्तेव शत्रून्वाधते तमो अजिरो न वोळ्हा ॥३॥

64.

Ūd u śriyā ushāso rōcamānā āsthur apāṁ nōrmāyo rū-  
 śantaḥ | kṛiṇóti víṣvā supāthā sugāny ābhiūd n vāsvī dā-  
 kshinā maghōnī || 1 || bhadrá dadṛiksha urviyā ví bhāsy út  
 te soēśr bhānāvo dyām apaptan | āvīr vākshaḥ kṛiṇushe  
 śumbhāmānōsho devi rōcamāna mākobhiḥ || 2 || vāhanti sīm  
 aruṇāso rūśanto gāvaḥ subhāgām urviyā prathānām | āpe-  
 jate śūro āsteva śātrūn bādhatē tāmo ajirō nā vōlḥā || 3 ||

May the two aspects of truths, the eternal and ethical, belonging to the intuitive instinct be mine ; may the hundreds of divine directives belonging to the inner conscience be mine ; may the dressed delicious viands, prepared by the instinct of divine resistance, be for me ; may the discriminating instinct bestow upon me tens of golden (attractive) chariots and obedient, valiant and well-favoured (helpmates). 9

May ever-true divines, the versatile masters, grant hundreds and thousands of energies to Lord's devotee. May they give these gifts to the sage profound in sacred knowledge. O divines, achievers of great deeds, may the demons be ever-whelmed. 10

May I be associated with the learned in the abundant felicity bestowed by you. 11

## 64

The white and radiant tints of the dawn (the first flare of inner light) have risen up in their splendour like the waves of the waters for beautification ; she renders all virtuous paths easy, fair to travel. She displays her glory, which is benign and friendly. 1

O divine dawn, you are seen auspicious, your lustre shines afar. Your splendours have flown up to the sky. Lovely and radiant, you display your majestic form. 2

Ruddy and luminous are the rays that bear the auspicious, expanding and illustrious dawn. Like a valiant archer, and like a swift warrior, scattering enemies, she drives away the glooms. 3

सुगोत नै सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो ।  
 सा न आ वह पृथुयामन्नृष्ये रयि दिवो दुहितरिपुत्र्यै ॥४॥  
 सा वह योक्षभिरवानोषो वर वहसि जोषमनु ।  
 त्वं दिवो दुहितर्या ह देवी पूर्वहंतो मंहना दर्शना भूः ॥५॥  
 उक्ते वर्यश्चिद्वसतेरपसन्नरश्च ये पितुभाजो व्युष्टौ ।  
 अमा सते वहसि भरि वाममुषो देवि द्वाशुषे मर्त्याय ॥६॥

sugótá te supáthā párvateshv aváté apás tarasi svabhāno |  
 sá na á vaha prithuyāmann ṛishve rayim divo duhitar  
 ishayaádhyai || 4 || sá vaha yóksbhír ávátósho váram vá-  
 hasi jósham ánu | tvám divo duhitar yá ha deví pūrváhū-  
 tau manhánā darsatā bhūh || 5 || út te váyaṣ — || 6 || ६ ||

( १५ ) पञ्चपक्षिभ्यं सुतय

(१-६) पृथुयामन्नृष्यं सुतय्यं वार्यम्यतो भगवान् भविः । उपा देवता । प्रियं वन्द्यः ॥

॥६॥

पुपा स्या नो दुहिता दिवोजाः क्षितीरुच्छन्ती मानुषीरजीगः ।  
 या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदुक्तून् ॥१॥  
 वि तद्ययुररुणयुग्मिभिरश्वैश्चित्रं भान्त्युपसश्चन्द्ररथाः ।  
 अग्रं यज्ञस्य बृहतो नयन्तीर्वि ता बाधन्ते तम् उर्म्यायाः ॥२॥

65.

Eshā syā no duhitā divojāḥ kshītīr uchāntī mānushīr  
 ajigah | yā bhānūnā rūsatā rāmyāsv ajñāyi tirās tāmasaṣ  
 cid aktūn || 1 || vī tād yayur aruṇayūgbhir āsvaiṣ citrām  
 bhānty uśhāsaṣ candrarāthāḥ | āgram yajñāsyā brīható nā-  
 yantīr vī tā bādhanṭe tāma ūrmyāyāḥ || 2 ||

Yours are good roads, easy to be traversed in mountains and inaccessible places. You pass self-luminous over the waters. May you bring to us desirable riches, O daughter of heaven, in your spacious and beautiful chariot. 4

May you, O dawn, bring me opulence. Unopposed you carry riches, as if on your oxen, at your will and pleasure for worshippers. O daughter of heaven, you are divine and lovely, and you are to be worshipped at early hours, when we call you in our ceremony. 5

O divine dawn, when the birds fly forth from their nests, men have to rise to work and earn their sustenance ; O divine dawn, bring ample wealth to the mortal who is near you, the offerer of the oblation. 6

## 65

This heaven-born daughter of the sky, driving away the darkness for us, wakes up the human beings from their slumber ; she, with her bright lustre, is perceived dissipating the glooms, even through the shades of darkness. 1

The dawns, in beautiful chariots drawn by red rays, shine gloriously as they proceed. On the commencement of the great morning worship, they drive far away the night's surrounding shadows. 2

श्रवो वाजमिपमृजं वहन्तीर्नि दाशुषं उपसो मर्त्याय ।  
 मुघोनीर्विरत्पत्यमाना अवो धात विधते रत्नमय ॥३॥  
 इदा हि वो विधते रत्नमस्तीदा वीराय दाशुषं उपासः ।  
 इदा विप्राय जरते यदुक्था नि प्म मावते वहथा पुरा चित् ॥४॥  
 इदा हि न उपो अद्रिसानो गोत्रा गवामद्विस्मो गृणन्ति ।  
 व्यर्केण विभिदुर्ब्रह्मणा च सुत्या नृणामभवद्देवहूतिः ॥५॥  
 उच्छा दिवो दुहितः प्रलवन्नो भरद्वाजवर्द्धिते मघोनि ।  
 सुवीरं रयिं गृणते रिरिह्युरग्रायमधि धेहि श्रवो नः ॥६॥

śrāvo vājam  
 ishām ūrjam vāhantīr nī dāśūsha ushaso mārtyāya | ma-  
 ghonīr vīrāvat pātyamānā āvo dhāta vidhaté rātnam adyā  
 || 3 || idā hī vo vidhaté rātnam āstidā vīrāya dāśūsha ushā-  
 sah | idā vipraya jarate yād ukthā nī śhma māvate vaha-  
 tha purā cit || 4 || idā hī ta usho adrisāno gotrā gāvam  
 āngiraso grīṇānti | vy ārkēṇa bibhidur brāhmaṇa ca satyā  
 nṛṇām abhavad devāhūtiḥ || 5 || uchā divo duhitaḥ pratna-  
 vān no bharadvājavad vidhaté maghoni | suvīraṁ rayiṁ  
 grīṇatē ririhy urugāyām ādhi dhehi śrāvo naḥ || 6 || ॥

( ६६ ) पदप्रतिपत्तिं सूत्रम्

[ १-२ ] पदप्रतिपत्तिर्यस्य सूत्रस्य यावन्मन्त्रो भगवत् कविः । सर्वतो देवताः । विष्णुपदम् ॥

॥ ३॥

वपुर्नु तच्चिकितुषं चिदस्तु समानं नाम धेनु पत्यमानम् ।  
 मर्त्येऽन्यद्देहमेऽपिपायं मृच्छुकं दुदुहे पृश्निरुधः ॥५॥  
 ये अग्न्या न गोशुचिध्वाना द्विर्त्विर्मरुतो वावृधन्ते ।  
 अरेणवो हिरण्ययाम एषां साकं नृणोः पितृभिरश्च भूवन् ॥६॥

66.

Vāpuṁ nī tāc cikitīśhe cid astu samānāṁ nāma dhenū  
 pātyamānam | mārteshy anyād dōhāse pīpāya sakrīc chuk-  
 rām duduhe pīṣṇir ūdhah || 1 || yé agnāyo nā śósucann  
 ānā dvīr yāt trīr marūto vavṛidhānta | areṇāvo hiraṇ-  
 yāyasa eśhaṁ sakāṁ nṛiṇṇāḥ pātūṣyebhis ca bhūvan  
 || 2 ||



Dawns bring fame, food, sustenance, and strength to the mortal, who is a liberal worshipper. May the dawn abounding in wealth, and proceeding with imperial sway bestow this day upon the worshipper nourishment, wealth, and progeny. 3

Verily, O dawns, there is at present wealth to give to your worshipper, the offerer of homage, and to the sage, who recites your praise. If the praise is accepted, then bring to him who is like me such wealth as has been formerly and ever bestowed upon myself. 4

Verily, O dawns, the preceptors through your favour recover the lost wisdom on the summit of the lofty knowledge. With hymn and prayer, they burst open the obstructions of delusions. The sincere invocations of the divines are ever fruitful. 5

O daughter of heaven, possessor of riches, may you shine upon the worshipper, as you have been doing of old on the wise sages. Grant wealth and noble descendants to him, who becomes your devotee, and bestow upon us the wide-spreading glory. 6

## 66

The cloud-bearing sky and the cow both of them have the same wonderful form and the common name, the *milching one*. The latter one has swelled among mankind for milking, and the other, the interspace, gives milk from her bright udder once only (i. e. in the rainy season). 1

Unsoiled by dust, the golden cosmic chariots of those vital principles are shining like kindled flames, enlarging themselves twofold and threefold at will. They are invested with their great strength and virile energies. 2



रुद्रस्य ये मीळहुपः सन्ति पुत्रा याँश्चो नु दाधृविर्भरंभ्ये ।  
 विद्महि माता महो मही पा सेत्पृश्निः सुभ्येऽर्गमाधोत् ॥३॥  
 न य ईषन्ते जनुषोऽया न्वन्तः मन्तोऽव्यानि पुनाताः ।  
 निर्यदुहे शुचयोऽनु जोषमनु श्रिया तन्वमुक्षमाणाः ॥४॥  
 भध् न येषु दोहमे चिदया आ नाम धृष्णु मारुतं दधानाः ।  
 न ये स्तोना अयासो मल्ला न चित्सुदानुर्ग यासदुमान् ॥५॥

rudrasya ye mīlhubhah śānti putrá yāṁś co nū dā-  
 dhivir bhāradhyai | vidé hí mātā mahó mahí shá sēt priṣ-  
 niḥ subhvé gārbham ādhāt || 3 || ná yā íshante janúśhó 'yā  
 nv āntāḥ śānto 'vadyāni punānāḥ | nīr yād duhré śūcayó  
 'nu jósham ānu śriyā tanvām ukshāmāṇaḥ || 4 || makshú ná  
 yéshu dohāse cid aya á náma dhrishnú mārutam dādha-  
 naḥ | ná yé stanná ayāso mahná nū cit sudānur āva ya-  
 sad ngrān || 5 || ७ ||

त इदुयाः शर्वसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।  
 अर्ध स्मैषु रोदमी स्वशोचिरामवत्सु तस्थौ न रोकः ॥६॥  
 अनेनो वो मरुतो यामो अस्त्वनुभमिद्यमजत्यरंभीः ।  
 अनवसो अनभीशू रजस्तुर्वि रोदसी पथ्या यानि सार्धन् ॥७॥

tā id ugrāḥ śarvasā dhrishnúśheṇā ubhé yujanta ródasi  
 suméke | ádha smaishu rodasí svāśocir ānavatsu tasthau  
 ná rókah || 6 || anenó vo maruto yāmo astv anaśvāś cid  
 yām ājaty áratubh | anavasó anabhiśú rajastúr ví ródasi  
 pathyā yati sādhan || 7 ||

They are the offshoots of showerers, cosmic vital powers, whom the nursing firmament is able to foster. They are mighty, and it is known that the great interspace has received the life-germ for the benefit of man. 3

They do not approach men by any conveyance ; they already exist in their hearts, purging away their defects. When these brilliant ones supply their rain water for the gratification of their worshippers, they with their own splendour bedew their bodies. 4

Approaching quite close to them, and repeating the mighty name of the cloud-bearing winds, the worshipper is able to obtain quickly his wishes. The liberal donor pacifies the angry clouds, who otherwise, by nature, are devastating in their might. 5

Those fierce and powerfully arrayed cloud-bearing winds unite by their strength the two beautiful regions of heaven and earth. The self-radiant pair of heaven and earth stands majestically amongst the furious ones like splendour shining with her nature of brightness. 6

May your chariot, O vital principles, be devoid of wickedness. May this chariot, which is without a driver, without horses, without a provender, and without traces, which scatters water and which accomplishes desires, traverses heaven and earth, and paths of the interspace. 7

नास्य वृता न तर्तुता न्वन्ति मरुतो यमवध वाजसतो ।  
 तोके वा गोषु ननेयि यमुप्सु स व्रजे दर्ता पायं अध योः ॥८॥  
 प्र चित्रमुक्ते रृणते तुगय मारुताय स्वतवसे भरध्वम् ।  
 ये सहस्रिं महसा सहस्रे रेजते अग्ने पृथिवी मुखेभ्यः ॥९॥  
 त्विषीमन्तो अध्वरन्त्येव दिद्युत्पुच्यवसो जुहोते नामेः ।  
 अर्चत्रयो धुनयो न वीरा भ्राजज्जमानो मरुतो अष्टृष्टाः ॥१०॥  
 न वृधन्तं मारुतं भ्राजदृष्टिं रुद्रस्य सृनुं हवसा विवासे ।  
 दिवः शर्धाय शुचयो मनीषा गिरयो नाप उग्रा अस्पृघ्नन् ॥११॥

nāśya vartā nā tarutā nv āsti mā-  
 ruto yām āvatha vajasatan | toké vā gōshu tūnaye yām  
 apsā sū vrajām dārta pārye ādha dyōh || 8 || prā citrām  
 arkām grīṇatē turāya mārūtāya svātavase bharadhvam | yé  
 sāsānsi sāhasā sāhante rējate agne prithivī makhébhyah  
 || 9 || tvishīmanto adhvarāsyeva didyūt trishneyāvaso juhvō  
 nāgnōh | arcātrayo dhūnayo nā vīrā bhrājajjannūno marūto  
 ādhrishṭāh || 10 || tām vṛidhāntam mārutam bhrājadṛishṭīm  
 rudrāsya sūnūm havasā vivāse | divāh śardhaya śucayo  
 manishā girāyo nāpa ugrā aspridhran || 11 || \* ||

( ६७ ) मन्त्राष्टकं सूक्तम्

( १-११ ) ऋषिः शतस्युः । मन्त्रः शतस्युः । अष्टादशः कविः । मित्रावरुणो देवता । विष्णु उच्यते ॥

॥९॥

विश्वेषां चः सतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावृधन्त्यै ।  
 सं या रुद्रमेवं यमनुर्यमिष्टा हा जनां अमेमा बाहुभिः स्वेः ॥११॥

Viśveshām vaḥ satām jyēsthātāmā gīrbhīr mitrāvaruṇā  
 vavṛidhādhyai | sām yā rasmeva yamātur yāmishṭhā dvā  
 jānān āsamā bāhūbhiḥ svaḥ || 1 ||

There is no propeller, no obstructor, of him, whom, O cloud-bearing winds, you protect in battle. He whom you protect, and bless with sons, grandsons, cattle and water, is in war the victor against the herds of his ardent foes. 8

Offer excellent nourishing food to the loud-sounding, quick-moving, self-invigorating company of the cloud-bearing winds. These are the ones who overcome strength by strength. The earth trembles, whilst, O fire-divine, the adorable cloudy-winds terrifically move. 9

The cloudy winds are resplendent, as if illuminators of the sacrifice, bright as the flames of fire. Entitled are they to adoration, and like heroes, they make adversaries tremble. Brilliant and invincible are they from birth. 10

I pay tribute and offer oblations to that exalted company of the cloudy winds, armed with shining lances, the progeny of the supreme divine vital power. The pure and earnest praises of the devout adorer are emulous in their effort of invigorating clouds like waves of floods. 11

I proceed by my praises to exalt you, O light-divine and plasma-divine, the noblest of all that has existence. You two, though apparently not the same in name, are really the firmest controller with your arms, and hold men back from evil as riders check horses with reins. 1

इयं मद्रां प्र स्तृणीति मनीषोप- प्रिया नमसा बहिरच्छे ।  
 युनं नो मित्रावरुणावधृष्टं हृदिर्ग्रहां वरुण्यं सुदान् ॥२॥  
 आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा ह्ययमाना ।  
 सं यावन्मस्यो अपसेव जनाञ्छुधीयतांश्रयतथो महित्वा ॥३॥  
 अश्वा न या वाजिनां पृतवन्धू कृता यद्भूमदिन्तिभरंघ्ये ।  
 प्र या महिं महान्ता जायमाना घोरा मनीष रिपवे नि दीधः ॥४॥  
 विश्वे यदां महन्ता मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।  
 परि यद्भुधो रोदंसी चिदुर्वी सन्ति स्पृशो अदध्यासो अनूराः ॥५॥

iyām mād vām prā stri-  
 ñite manishōpa priyā nāmasā bahīr ācha | yantām no mi-  
 trāvarunāv ādhrishtam ehardīr yād vām varūthyām sudānū  
 || 2 || ā yātani mitrāvarunā susasty āpa priyā nāmasā ha-  
 yāmānā | sām yāv apuasthō apāseva jānān chrudhīyatās  
 cid yatatho mahitvā || 3 || āsvā nā yā vājīnā pūtābhandhū  
 ritā yād gārbbham āditir bhāradhyai | prā yā māhi mahāntā  
 jāyamānā ghorā mātāya ripāve nī didhaḥ || 4 || viśve yād  
 vānī manihānā māndanānāḥ kshatrām devāso ādadhuḥ sa-  
 jōshāḥ | pāri yād bhūthō rōdasī cid urvī sānti spāṣo ādab-  
 dhāso āmūrāḥ || 5 || १ ||

११०० ता हि क्षत्रं धारयेथे अनु द्यून्द्देथे सानुमुपमादिव योः ।  
 दृच्छो नक्षत्र उत विश्वदेवो भूमिमानान्यां धासिनायोः ॥६॥  
 ता विभ्रं धैथे जठरं पूणध्या आ यत्सद्यः समृतयः पूणन्ति ।  
 न मृप्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्वा भरन्ते ॥७॥

tā hi kshatrām dhārayethe ānu dyūn dṛinhēthe sānum  
 upamād iva dyōḥ | dṛīhō nākshatra utā viśvadevo bhūmim  
 ātān dyām dhāsīnāyōḥ || 6 || tā vigrām dhaithe jāthāram  
 prīnādhyā ā yāt sādma sābhritayaḥ prīnānti | nā mṛish-  
 yante yuvatāyō 'vātā vī yāt pāyo viśvajinvā bhārante || 7 ||



O light-divine and plasma-divine, this prayer of mine has been extended to both of you. Both of you, O dear, are requested to come hither with viands, and move towards the sacrificial place. O munificent divines, may you grant us a safe dwelling, protected from heat, chill, and blast of air. 2

O beloved cosmic light and plasma, invoked with reverence, come to bless the propitious noble works. Through, your bounty, you support men, striving for sustenance as a workman maintains himself by labour. 3

You are the one, who are strong as horses, accepters of pious praise, and embodiment of truth. Powerful mother infinite conceives both of you, who are the mightiest among the mighty since your very birth and terror to the evil forces of mankind. 4

All the divine powers rejoice in your greatness ; with one accord, they accept your supremacy; and since you are pre-eminent over the wide and spacious heaven and earth, your courses are ever true and unimpeded. 5

You manifest princely vigour day after day ; you strengthen the summit of the sky, as it were from the loftiest heaven. Both of you have ordained firm in position the clouds, the mid-space, the sun, the earth, the heaven, and the food fit for man. 6

Both of you encourage the wise, when he quenches his appetite with devotional love and his associates occupy their positions in the chamber of worship, and when the rain, the sustainer of all, is sent down by you, and the young rivers, the maidens, undried, diffuse fertility around without obstruction. 7



ता जिह्वाया सदमेदं सुमेधा आ यद्वाँ सत्यो अंगतिर्कते भूत् ।  
 तद्वाँ महित्वं घृताज्ञावस्तु युवं द्वाशुषे वि चयिष्टमंहः ॥८॥  
 प्र यद्वाँ मित्रावरुणा स्पृधन्मित्रया धाम युवधिता मिनन्ति ।  
 न ये देवास ओहसा न मर्ता अयज्ञसाचो अप्यो न पुत्राः ॥९॥  
 वि यद्वाँ कीस्तासो भरन्ते शंसन्ति के चिन्निविदो मनानाः ।  
 आद्वाँ ब्रवाम सत्वान्युक्था न किंद्वेभिर्नथो महित्वा ॥१०॥  
 अवोरित्था वाँ छर्दिषो अभिष्टौ युवोमित्रावरुणावस्कृधोयु ।  
 अनु यद्वाँवः स्फुरानृजिप्यं धृष्णुं यद्रणे वृषणं युनजन् ॥११॥

tā jihvāyā sadam édām sumedhā ā yād vām satyó aratír  
 ritó bhút | tād vām mahitvām ghṛitānnāv astu yuvām dā-  
 śuṣhe ví cayishtam ānhah || 8 || prā yād vām mitrāvaruṇā  
 spūrdhān priyā dhāma yuvādhitā minānti | ná yé devāsa  
 óhasā ná marta áyajñasāco ápyo ná putráh || 9 || ví yād vá-  
 cam kīstāso bhārante śānsanti ké cin nivído manānāh | ād  
 vām bravāma satyāny ukthā nákir devébhír yatatho mahi-  
 tvā || 10 || avór itthā vām chardīsho abhishtau yuvór mitrā-  
 varuṇāv āskṛidhoyu | ānu yād gāva sphurān ṛijipyām  
 dhrishṇūm yād rāṇe vṛishanām yunajan || 11 || 10 ||

( १८ ) मरुधिनमं मृतम

(१-११) गकादशचम्यान् मृतम्य बार्हस्पत्यो मरुदात्र कर्तुः । इन्द्रावरुणौ देवते । (१-८, ११)

यवसायएषोमेकादश विदुषः, (९-१०) नवमीदशम्योऽथ अगती एन्दसी ।

॥११॥ श्रुष्टौ वाँ यद्वा उर्थनः सजोपो मनुष्वद्वक्तवर्हिषो यजध्वे ।  
 आ य इन्द्रावरुणाविषे अय महे मुन्नाय मह आन्यन्त ॥१॥

66.

Śraśhṭī vām yajñā údýatah sajósā manushvād vṛiktā-  
 barhisho yājadhyaí | ā yā indrāvaruṇāv ishé adyā mahé  
 sunmāya mahā āvavārtat || 1 ||

The faithful and most wise devotee solicits you with his prayers for supply of water. May you nourished by loving homage, become magnanimous and exterminate the sins of a devotee. 8

O light-divine and plasma-divine may you exterminate those who strive against you and break the laws that are agreeable and beneficial and also those divinities, and mortals, who are not dilligent in adoration, and those who work without faith and those who performing works do not worship and those who do not propitiate you. 9

When the clever priests lift up their voices, then several of them, glorifying other divines, recite flattering hymns, pertaining to selfish ends. Such being the case, we with sincerity request you, that in your magnanimous liberality, please do not associate with these pseudo-divines. 10

On your approach, cosmic light and plasma, protectors of the dwellings, may your great munificence come to us, whilst your praises are uttered, and the devotees offer devotional love, that inspires straight forwardness, resolution and strength. 11

O mighty resplendence-divine and plasma-divine, the young disciple has just now returned, engaged conscientiously with others in offering worship to you to obtain food for him, who, like his ancestor, has made all preparations of performing worship. He has invited both of you to gain glory and happiness. 1

ता हि श्रेष्ठा देवताता तुजा क्षराणां शविष्ठा ता हि भूतम् ।  
 मघोनां महिष्ठा तुविशुष्मं क्रुतेन वृत्रतुरा सर्वसेना ॥२॥  
 ता वृणीहि नमस्तेभिः शूरेः सुमेभिरिन्द्रावरुणा चक्राना ।  
 वज्रेणान्यः शवसा हन्ति वृत्रं सिपत्तयन्यो वृजनेषु विप्रः ॥३॥

tā hi śrēṣṭhā devātātā tujā  
 śūrāṇām śāvishṭhā tā hi bhūtām | maghōnām mahishṭhā  
 tuviśuṣhma ṛitēna vṛitratūrā sārvasenā || 2 || tā gr̥ṇiḥi na-  
 masyēbbhiḥ śūsbhaiḥ sumnēbbhir indrāvāruṇā cakānā | vājre-  
 nānyāḥ śavasā hānti vṛitram sishakty anyō vṛijāneshu vip-  
 rah || 3 ||

माक्ष यक्षश्च वावृधन्त विश्वं देवासो नरो स्वर्गताः ।  
 प्रैष्य इन्द्रावरुणा महित्वा द्यौश्च पृथिवि भूतमूर्वी ॥४॥  
 स इत्सुदानुः स्वयीं क्रुतावेन्द्रा यो वां वरुण दाशति त्मन् ।  
 इषा स द्विषस्तेन्द्रास्त्वान्वंसंष्टयि रयिवर्तश्च जनान् ॥५॥  
 यं युवं द्वाश्वधराय देवा रयिं धत्थो वसुमन्तं पुरुक्षुम् ।  
 अस्मे स इन्द्रावरुणावयि प्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

gnāṣ ca yān nāraṣ ca vāvṛidhānta viṣve devāso  
 narāṇ svāgūrtāḥ | praibhya indrāvaruṇā mahitvā dyaūṣ ca  
 prithivi bhūtām urvī || 4 || sā it sudānuḥ svāvāñ ṛitāvēndrā  
 yō vām varuṇa dāṣati tmān | iṣhā sā dvishāṣ tared dāsvān  
 vānsad rayiṇ rayivātaṣ ca jānān || 5 || ॥

yām yuvām dāṣvādhvarāya devā rayiṁ dhatthó vāsu-  
 mantam purukshúm | asme sā indrāvaruṇāv āpi shyāt prā  
 yō bhanaḥkti vanūṣhām aṣastih || 6 ||

You two are the principal ones amongst Nature's forces, deserving worship,— the distributors of wealth, the most vigorous of heroes, the most liberal among the opulent, possessors of vast strength, and destroyers of the entire hosts of adversaries by eternal law. 2

Praise lords of cosmic resplendence and plasma, renowned for all glorious energies and enjoyments ; one of whom slays evil with his punitive justice, the other, intelligent by his might, comes to the aid of the pious when he is in difficulties. 3

When amongst mankind, both males and females, and when all Nature's bounties, spontaneously striving, glorify you, O lords of cosmic resplendence and plasma, you surpass them in greatness and thus, O heaven and earth, you spread wide. 4

He, who spontaneously presents homage to you, O lords of cosmic resplendence and plasma, is liberal, wealthy and upright ; with all his resources he shall conquer his adversary, and win opulence and rich descendants. 5

May that opulence, comprising treasure and abundant food, be ours, which you, O lords of cosmic resplendence and plasma, bestow upon the donor of the oblation, and which baffles the calumnies of the malevolent. 6

उत नः सुव्रात्रा देवगोपाः सृग्भिर्भ्य इन्द्रावरुणा रयिः प्यात् ।  
 येषां शुष्मः पृतनासु साह्वान्प्र सद्यो द्युम्ना तिरते तनुरिः ॥७॥  
 नृ न इन्द्रावरुणा गृणाना पृङ्क्ते रयिं सौश्रवासाय देवा ।  
 इत्था गृणन्तो महिनस्य जघ्रोऽपो न नावा दुर्गिता तेरेम ॥८॥

utā naḥ sutratrā devā-  
 gopāḥ sūribhya indravaruṇā rayiḥ shyāt | yēśhaṃ śūśhvaḥ  
 prītanāsu sāhvān prā sadyo dymnā tirāte tāturīḥ || 7 || nū  
 na indrāvaruṇā grīṇānā prīṇktām rayīm sauśravasāya devā |  
 itthā grīṇānto mahīnasya śārīho 'pō nā nāvā duritā ta-  
 rema || 8 ||

प्र सम्राजं बृहते मन्म नु प्रियमचं देवाय वरुणाय सप्रथः ।  
 अयं य उर्वी महिना महिव्रतः कृत्वा विभात्यजरो न शोचिषी ॥९॥  
 इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबन्ते मद्यं धृतव्रता ।  
 युवो रथो अध्वरं देववीनयं प्रति स्वसरमुप याति पीतये ॥१०॥  
 इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृष्णा वृषेधाम् ।  
 इदं वामन्ध्रः परिपिक्तमुस्से आसद्यास्मिन्वर्हिषि मादयेधाम् ॥११॥

prā samrāje bṛihatē māmma nū priyam āca de-  
 vāya varuṇāya saprāthah | ayāṃ yā urvī mahinā māvīvra-  
 taḥ krātvā vibhāty ajāro nā śocīṣhā || 9 || indrāvaruṇā su-  
 tapāv imām sutām sōmam pibatām mādyaṃ dhṛitavratā |  
 yuvō rātho adhvarām devāvītaye prāti svāsaram ūpa yāti  
 pītāye || 10 || indrāvaruṇā mādhumattamasya vṛṣṇaḥ sōma-  
 sya vṛṣhaṇā vṛṣethām | idāṃ vām āndhaḥ pāriśhiktam  
 asmē asādyasmīn barhīshi mādayethām || 11 || 12 ||

O lords of cosmic resplendence and plasma, may our noble men have opulence, of which the divine powers be the guardians. May your great might give victory in battles, and their triumphant glory spread with swiftness. 7

O divine and glorious lords of cosmic resplendence and plasma, may you quickly bestow upon us wealth for our felicity ; and thus eulogising the strength of you two, mighty divines, may we pass over all difficulties as with boats we cross the waters. 8

Now repeat a sweet and all-comprehensive praise to the imperial mighty divine Lord of plasma, who, endowed with greatness, illumines the spacious heaven and earth with majesty and power. 9

O Lord of resplendence and Lord of plasma, observant of sacred duty, drinkers of the celestial nectar, may you accept these exhilarating tributes of admiration. Your chariot approaches along the road to the place of sacrifice for your acceptance and participation in the offered homage of divine powers. 10

Drink, O resplendence-divine and plasma-divine, showerers of gifts of the sweetest celestial nectar, the shedder of blessings. This beverage of devotion is poured forth by us. May you occupy your respective positions in space and rejoice. 11



( १९. ) एकोगसप्ततितनं सूक्तम्

( १-८ ) भद्रव्याम्य सूक्तम् बार्हस्पत्यां भगदाय ऋषिः । इन्द्राविष्णु देवो । विष्णु उन्मः ॥

॥१३॥

सं वां कर्मणा समिषा हिनोमीन्द्राविष्णु अप्सस्पारे अस्य ।  
 जुषेधौ यज्ञं द्रविणं च धत्तमरिष्टैर्नः पृथिभिः पारयन्ता ॥१॥  
 या विश्वासां जनितारा मत्तीनामिन्द्राविष्णू कलशा सोमधाना ।  
 प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमांसो गीयमानासो अर्कैः ॥२॥

69.

Sām vām kārmaṇa sām iṣā hinomīndrāvishṇu āpasas  
 parē asya | jushēthaṁ yajñāṁ drāviṇaṁ ca dhattam āri-  
 ṣhtair naḥ pathibhiḥ pārayanta || 1 || yā viśvāsaṁ janitāra  
 matnām indravishṇu kalāṣa somadhānā | prā vām girāḥ  
 śasyāmanā avantu prā stōmaso gīyāmānaso arkaiḥ || 2 ||

इन्द्राविष्णू मदपती मदानामा सोमं वातं द्रविणो दधाना ।  
 सं वामञ्जन्वक्तुभिर्मतीनां सं स्तोमांसः शस्यमानास उक्थेः ॥३॥  
 आ वामश्वांसो अभिमातिपाह इन्द्राविष्णू सघमादो वहन्तु ।  
 जुषेधां विश्वा हवना मत्तीनामुप ब्रह्माणि शृणुतं गिरो मे ॥४॥  
 इन्द्राविष्णू तत्पन्थाय्यं वां सोमस्य मद उरु चक्रमाथे ।  
 अर्कणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि ॥५॥

in-

drāvishṇu madapati madānam ā sōmaṁ yātaṁ drāviṇo dā-  
 dhana | sām vām añjantv aktūbhir matnām sām stōmasaḥ  
 śasyāmanasa ukthaiḥ || 3 || ā vām āśvaso abhimatishāba in-  
 drāvishṇu sadhamādo vahantu | jushēthaṁ viśvā hāvana  
 matnām ūpa brāhmaṇi śṛiṇutaṁ gīro me || 4 || indravishṇu  
 tāt panayāyyaṁ vām sōmasya māda urū cakramathe | ākṛi-  
 nutam antārikshaṁ vāriyó 'prathataṁ jivāse no rājānsi  
 || 5 ||

I earnestly propitiate you, by worship and homage. O Lord resplendence-divine and sun-divine, upon the completion of the ceremony. May you accept the offerings, and grant us wealth, and lead us across the conflicts by the unobstructed pathways. 1

May the prayers that are recited reach you, O resplendence-divine and the sun-divine. May the hymns of praises that are chanted reach you. You are the inspirer of all praises and like reservoirs, you store the elixir of divine love. 2

O Lord, resplendence-divine and the sun-like, the Lord of exhilaration, Lord of the joy-giving elixir of devotion, come to accept our love; bring your wealth of devotion to us. May the hymns chanted by the devotees anoint you completely with brilliance. 3

O Lord of resplendence and the sun-like, let your evil-dispelling steeds bear you here; may you be pleased with all the invocations of your worshippers, and hear my prayers and praises. 4

O Lord of resplendence and the sun-like, verily, that deed of yours must be glorified, by which, in the exhilaration of ecstasy, you stride over the wide space; you traverse the wide firmament and make the regions worthy of our existence. 5

इन्द्राविष्णु हविषा वावृध्वानाग्राहाना नमसा गतहव्या ।  
 घृतानुनी द्रविणं धत्तमुस्मे समुद्र स्थः कलशः सोमधानः ॥६॥  
 इन्द्राविष्णु पिबन्तं नद्यो अस्य सोमस्य दत्त्वा जुष्टं पृणथाम् ।  
 आ वामन्धीमि मदिराण्यग्मन्नुप ब्रह्माणि शृणुतं हव्यं मे ॥७॥  
 उभा जिग्यधुर्न परं जयेथे न परं जिग्ये कतुरध्वनेनोः ।  
 इन्द्रश्च विष्णो यदपस्पृधेथां वेधा सहस्रं वि तदंगयेथाम् ॥८॥

indrāviṣṇuḥ havīṣhā vāvṛidhānāgrādvānā nāmasā rāta-  
 havyā | ghrītasutī draviṇam dhattam asme samudrā sthaḥ  
 kalāṣaḥ somadhānaḥ || 6 || indrāviṣṇuḥ pībatam mādho  
 asyā sōmasya dasrā jathāram piṇethām | ā vām āndhānsi  
 madirāṇy agmann ūpa brāhmāṇi śṛiṇutam hāvam me || 7 ||  
 ubhā jigyaṭhur nā parā jayethe nā parā jigye katarāṣ ca-  
 nānoḥ | indraś ca viṣṇo yād āpaspridhethām tredhā sa-  
 hāsraṁ vi tād airayethām || 8 || ॥

( ७७ ) समन्तमं वृक्ष

(१-६) वृक्षस्यस्य वृक्षस्य वृक्षस्यो नमसाः कविः । वावृध्विषाः देवेन । वामनी इन्द्रः ॥

७७॥ घृतवती घृतवानामभिश्चर्योर्वी पृथ्वी मधुदुघं मुपेक्षमा ।  
 व्यावृथिवी वरुणस्य धर्मेणा विष्कभिते अजरे भृगिरेतसा ॥१॥  
 अस्तश्चन्ती भृगिधोर पर्यम्बती घृतं दुहाने सुकृते शुचिव्रते ।  
 राजन्ती अस्य भुवनस्य रोदसी अस्मे रेतः मिश्रतं यन्मनुहितम् ॥२॥  
 यो वामृजवे कर्मणाय रोदसी मतीं दुदाशे धिपणे स माधति ।  
 प्र प्रजाभिर्जायते धर्मेणस्यरि युयोः सिक्ता विपुरुषाणि मव्रता ॥३॥

70.

Ghrītavatī bhūvanānām abhiśrīyorvī prithvī madhudu-  
 ghe supēśasā | dyāvapṛithivī varuṇasya dhārmanā vīshka-  
 bhite ajāre bhūriretasā || 1 || āsaścanti bhūridbāre pāyasvati  
 ghrītaṁ duhāte sukrīte śūcivrate | rājanti asyā bhūvanasya  
 rodasī asme rétah siñcatam yān mānurhitam || 2 || yō vām  
 rījāve krāmaṇāya rodasī mārto dadāsa dbishaṇe sā sā-  
 dhati | prā prajābhir jāyate dhārmanas pāri yuvoh siktā  
 vīshurūpāṇi sāvratā || 3 ||

O Lord of resplendence and sun-personified, foremost relisher of divine love, strengthened with sacred offerings, may you, thriving upon oblations, and accepting them offered with reverence, bestow upon us wealth ; for you are an ocean, a pitcher, and a receptacle that holds the elixir of divine love. 6

O Lord of resplendence and sun-divine, full of splendour, drink this sweet celestial nectar to your full satisfaction. May this inebriating drink reach you. May you hear my prayers, and give ear to my callings. 7

You both have ever been victorious ; never have been conquered ; neither of you two has been vanquished. With whom-so-ever you fight, you completely take away from him his entire dominion in the first step, his entire understanding or knowledge in the second step and his entire speech in the third step. 8

## 70

O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements. 1

You are ever-lasting pair, with full streams, water-retaining, yielding moisture, well-designed, and benignly purposeful. May you two, heaven and earth, rulers over created beings, pour into us the virile sap, genitive of mankind. 2

O firm-set heaven and earth, who-so-ever mortal being pours offerings to you for your straight-forward course, succeeds in his aspirations. He prospers with progeny. Invigorated by your set laws, are engendered species diverse in forms, but with similar functions. 3

घृतेन द्यावापृथिवी अभिवृते घृतत्रिया घृतपृचा घृताघृचा ।  
 उर्वी पृथ्वी होतृवृषे पुरोहिते ते इन्द्रिया ईळने मुञ्चन्तिपृथे ॥२॥  
 मधु नो द्यावापृथिवी मिमिक्षतां मधुश्चुता मधुदृष्टे मधुव्रते ।  
 दधाने यज्ञं द्रविणं च देवता महि श्रवा वाजसुम्मे सुवीर्यम् ॥५॥  
 ऊर्जं नो योश्च पृथिवी च पिन्वतां पिता माता विश्वविदो सुदमेमा ।  
 संग्राणे रोदसी विश्वशम्भुवा मुनि वाजं रयिसुम्मे समन्वताम् ॥६॥

ghṛitēna dyāvāpṛithivī abhīvṛite  
 ghṛitasṛiyā ghṛitapṛicā ghṛitāvṛidhā | urvī pṛithvī hotṛivṛiye  
 purōhite té id víprā ilate sumnám ishtāye || 4 || mádhu no  
 dyāvāpṛithivī mimikshatām madhuścūtā madhudūghe má-  
 dhuvrate | dādhanē yajñām dráviṇam ca devātā máhi śrávo  
 vājam asme sváiryam || 5 || ūrjam no dyaús ca pṛithivī ca  
 pinvatām pitā mātā viśvavidā sudānsasā | samgrāṇé ró-  
 dasi viśváśanibhuva sapīni vājanī rayīm asme sám invatam  
 || 6 || 14 ||

( ३१ ) एकमभिनितं घृतम्

(१-६) घृतपृथिव्यास्य घृतस्य घातेभ्यस्तो भग्नश्च इति । मरिचा देवता । (१-३) प्रथमः  
 वृत्तस्य अगती । (४-६) द्वितीयवृत्तस्य च विपुल एन्दरी ॥

॥१॥ उदु देवः सविता हिरण्यया बाहु अयन्तु सर्वनाय सुक्रतुः ।  
 घृतेन पाणी अभि प्रुणुते मुखो युवा सुदक्षो रजसा विधर्मणि ॥१॥  
 देवस्य वयं सविनुः सर्वाभानि श्रेष्ठं त्वां वसुनश्च दावने ।  
 या विश्वस्य द्विपदो यश्चतुष्पदो निवेशनि प्रसवे चामि भूमनः ॥२॥  
 अदब्धेभिः सविनः पायुभिर्द्वं शिवेभिर्य परि पाहि नो गयम् ।  
 हिरण्यजिह्वः सुविताय नय्यमि रथा मार्किता अघर्शम ईशान ॥३॥

71.

Ud u shyā devāḥ savitā hiraṇyāyā bāhū ayansta sāva-  
 nāya sukrātuḥ | ghṛitēna pāṇī abhī prushñute makho yūvā  
 sudāksho rājaso vidharmani || 1 || devāsya vayām savitūḥ  
 sāvimani śrēshṭhe syāma vāsunaḥ ca dāvāne | yó viśvasya  
 dvipádo yás cātushpado nivēśane prasavé cāsi bhūmanah  
 || 2 || ádabdhebbhiḥ savitaḥ pāyūbhish trām śivēbhir adyā  
 pári pāhi no gáyam | hiraṇyajihvaḥ savitāya nāvyase rākshā  
 mákir no aghāśansa īṣata || 3 ||

You are surrounded, O heaven and earth, by water. You are the asylum of water. Imbued with water you are the augments of water. You are vast and manifold ; you are first propitiated in the cosmic sacrifice. The pious devotees pray to you for happiness, so that the sacred work may be further promoted. 4

May the divine heaven and earth, the effusers of water, the milkers of water, dischargers of the functions of water, the promoters of cosmic sacrifice and the bestowers of wealth, renown, food, and male posterity, join together (in fulfilling the functions of creation). 5

May father-like heaven and mother-like earth, who are all-knowing, and wondrous in their works, grant us vigour. May heaven and earth, mutually co-operating and prompting the happiness of all, bestow upon us posterity, food and riches. 6

## 71

The divine and benevolent Lord of illumination stretches his golden arms for life and prosperity. Adorable, youthful and sagacious as He is, in the regions, He stretches out both of his hands filled with water to enliven the world. 1

May we enjoy the noblest vivifying force of the Lord of creation, that He may give us excellent riches ; O Lord, you are absolute in the procreation and perpetuation of living beings, bipeds or quadrupeds. 2

May you, O Lord of illumination, provide our dwellings with uninjurably protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity ; protect us ; dare not any calumniator harm us. 3



उदु त्व देवः सविता दमेना हिरण्यपाणिः प्रतिदोषमस्यात ।  
 अयोहनुयजतो मुन्द्रजिह्वा आ दाशुषे सुवति भृगि वामम् ॥४॥  
 उदु अयो उपवक्तेव वाह हिरण्यया सविता मुप्रतीका ।  
 दिवो गेहोस्यरुहत्पृथिव्या अगमत्पुनयत्कश्चिदभ्यम् ॥५॥  
 वाममद्य सवितर्वामम् श्वो दिवेदिव वाममस्मभ्यं मावीः ।  
 वामस्य हि क्षयस्य देव भृगेया धिया वामभाजः स्याम ॥६॥

úd u shyá deváh savitá dá-  
 münā hīraṇyapāṇiḥ pratidoṣhām asthāt | āyohanur yajatō  
 mandrājihva ā dāśuṣhe suvati bhūri vāmām || 4 || úd ū  
 ayāñ upavaktēva bāhū hiraṇyāyā savitá supratīkā | divō  
 rōhānsy aruhat prithivyā āriramat patāyat kác cid ābhvam  
 || 5 || vāmām adyā savitar vāmām u śvō divé-dive vāmām  
 asmābhyam sāviḥ | vāmasya hī ksháyasya deva bhūrer  
 ayā dhiyā vāmabhājah syāma || 6 || 15 ||

( ७५ ) इममन्तनं मन्त्रम्

( १-५ ) पञ्चमेत्यास्य मन्त्रस्य पाठस्यन्तो अष्टास्य कर्णः । इन्द्रासोमो देवते । विष्णु उच्यते ॥

इन्द्रासोमा महि तद्वी महित्वं युवं महानि प्रथमानि चक्रधुः ।  
 युवं मय्यं विविदधुयुवं स्वविश्वं तमास्यहतं निदध्व ॥१॥  
 इन्द्रासोमा वामयथ उपासमुत्स्यं नयथो ज्योतिषा सह ।  
 उपयां स्कम्भधुः स्कम्भेनानाप्रथते पृथिवीं मातरं वि ॥२॥

72.

Indrāsomā māhi tād vām mahitvām yuvām mahāni pra-  
 thamāni cakrathuḥ | yuvām sūryam vividāthur yuvāṇi svār  
 viśvā tāmānsy ahataṁ nidāṣ ca || 1 || Indrāsomā vasāyatha  
 ushāsam ūt sūryam nāyatho jyōtishā sahā | ūpa dyām  
 skambhāthu skāmbhanenāprathatara prithivīm mātāram vī  
 || 2 ||

May the divine, munificent, golden-rayed, golden-jawed, adorable, sweet-spoken sun-divine rise regularly at the close of night. May he bestow abundant and desirable food upon the donor of the oblation. 4

May the Lord of illumination, the sun-divine, stretch forth his golden well-built arms like an orator, he rises from the ends of the earth, ascends to the summit of the sky, and, moving along, delights everything that exists. 5

May he get for us, O Lord, the grace of happiness today, grace tomorrow, grace day by day. You are the giver of ample grace, and of graceful living. May we, by this prayer, become partakers of your divine grace. 6

## 72

O resplendence-divine, great is your grandeur. You have created achievement, and the first great elements of Nature. You have made known to man the sun and the element of happiness ; you dissipate the glooms and destroy the revilers. 1

O lords of resplendence and bliss, you bestow light to the dawns ; you upraise the sun with his splendour ; you prop up the sky with the supporting pillar of the firmament ; you spread out the earth, the mother of all. 2

इन्द्रासोमावहिंस्रपः परिष्ठां ह्यो वृत्रमर्तुं वा योरेमन्यत ।  
 ज्ञाणैर्येन नदीनामा तेषुद्राणि पप्रधुः पुरुषि ॥३॥  
 इन्द्रासोमा प्रक्रमामास्वन्ननिं गद्यामिदं धूर्त्तङ्गणामु ।  
 जग्मभधुरनपिनद्धमासु त्वाधिवासु जगतीष्यन्तः ॥४॥  
 इन्द्रासोमा युवमङ्ग तन्ममपत्यनाचं श्रुत्यै रराधे ।  
 युवं श्रुत्वा नयै चर्षणिभ्यः सं विच्यधुः पुननापाहमुया ॥५॥

indrāsomāv āhim apāḥ parishṭhām hathó vṛitrām ānu  
 vām dyaúr amanyata | prārñānsy airayataṁ nadínām ā  
 samudrāṇi paprathuḥ purīṇi || 3 || indrāsomā pakvām āmāsv  
 antār ni gāvām id dadhathur vakabāṇāsu | jagṛibhāthur  
 ānapinaddham āsu rūṣac citrāsu jāgatīshv antāḥ || 4 || in-  
 drāsomā yuvām aṅgā tárutram apatyasācam grútyam ra-  
 rāthe | yuvām śúshmam náryam carshanībhyah sám vivya-  
 thuḥ pṛitanāshāham ugrā || 5 || 10 ||

( ३३ ) विमर्शितानं मृतन

( १-३ ) वृषस्यास्य मृतस्य वाहेमन्यो अग्राह कृषिः । वृहस्पतिर्द्विषा । विप्र उग्रः ॥

॥००॥ यो अद्विभित्रधमजा श्रुनाया वृहस्पतिर्गङ्गाहर्मो हविष्मान् ।  
 द्विवर्हमा प्राघर्ममत्पुना तु आ गेदमी वृषभो गेर्वीति ॥१॥  
 जनाय चित्र ईवंत उ लोकं वृहस्पतिर्द्विवर्हो चकार ।  
 मन्वृत्राणि वि पुगे दर्दगीति जयज्ज्यैर्मित्रान्मृत्यु माहेन ॥२॥  
 वृहस्पतिः ममैजयज्ज्यैनि महे व्रजान गोमनो देव पुषः ।  
 अपः मिषांसन्मवर्गप्रतीतो वृहस्पतिर्हन्त्यमित्रमकं ॥३॥

73.

Yó adribhít prathamajā rítāvā bṛhaspátir āngirasó ha-  
 víshmān | dvibárhajmā prāgharmasát pitā na ā ródasi vṛi-  
 shabhó roravíti || 1 || jánāya cid yá ivata u lokām bṛhaspá-  
 tir deváhūtau cakára | ghnán vṛitrāṇi ví pūro dardaríti já-  
 yañ chātrūñr amītrān pṛitsú sāhan || 2 || bṛhaspátih sám  
 ajayad vāsūni mahó vrajān gómato devā esháh | apāḥ śi-  
 bhāsan svār āpratīto bṛhaspátir hānty amītram arkaśi  
 || 3 || 17 ||

O lords of resplendence and bliss, you put an end to the dragon of darkness and evil forces, the obstructers of water, for which the heaven venerates you both ; you urge on the streams of the rivers until they have replenished numerous oceans. 3

O lords of resplendence and bliss, you deposit the mature milk in the unripe udders of cows ; you retain the white secretion within these variously coloured cattle. 4

O lords of resplendence and bliss, verily, you bestow upon us renowned rich blessings, eradicators of pain and poverty, and also offsprings ; O divine powers, you invest men with strength, that makes them victorious over all adversaries. 5

## 73

The Lord preceptor of universe is the breaker of the impediments of knowledge, the first born, sovereign Lord of creation, the observer of truth, the vital essence personified, the partaker of the homage, the traverser of two worlds. He abides in the region of enlightenment to us a father ; and showerer of blessings. His divine voice thunders in heaven and on the earth. 1

The Lord preceptor of universe, appoints a region for the man to perform divine worship diligently. He destroys impediments of knowledge, conquers adversaries, overcomes evils, and demolishes numerous citadels of evil forces. 2

The Lord, perceptor of universe, conquers the treasures (of vicious people) and wins over pastures and cattle with a purpose to appropriate waters. He destroys the adversary of firmament (i. e. the cloud). 3

॥ १३ ॥ यन्ममनिवर्तं ममम

॥ १-४ ॥ चतुर्दशवर्षाभ्यं युक्तस्य यास्युगम्यो भद्राश्च क्रियाः ॥ सोमार्द्रो देवर्षे ॥ विष्णु उवाच ॥

॥ १८ ॥

सोमार्द्रा धारयथामसुर्यं । प्र वामिष्टयोऽग्मश्चवन्तु ।

दमेदमे सप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥१॥

सोमार्द्रा वि बृहत्तं विपृच्छाममीया या नो गयमाविशे ।

आरे वधिथां निर्ऋतिं पराचरस्मे भद्रा सोऽश्रवमानि सन्तु ॥२॥

74.

Sómārudrā dhārayethām asuryām prā vām ishṭáyó 'ram  
aṣṇuvantu | dāme-dame saptā rātnā dādhanā śam no bhū-  
tam dvipāde śam cātushpade || 1 || sómārudrā ví vṛihatam  
vishūcim āmivā yā no gáyam āvivēṣa | āre bādhetthām nīr-  
ṛitim parācaīr asmé bhadrá sausravasāni santu || 2. ||

सोमार्द्रा युवमेतान्यस्मे विश्वा तनुषु भेषजानि धत्तम् ।

अव स्यतं मुञ्चतं यज्ञो अस्ति तनुषु बद्धं कृतमेनो अस्मत् ॥३॥

निम्मायुर्धो निग्महेतो मुञ्चेवो सोमार्द्राविह सु सृजतं नः ।

प्र नो मुञ्चतं वरुणस्य पाशाद्रोपायतं नः सुमन्त्यमाना ॥४॥

sómā-  
rudrā yuvām etāny asmé viśvā tanúshu bheshajāni dhat-  
tam | áva syatam muñcátam yān no ásti tanúshu bad-  
dhām kritām éno asmát || 3 || tigmáyudhau tigmābeti su-  
śévau sómārudrāv ibá sú mṛīlatam naḥ | prā no muñca-  
tam várunasya pásād gopāyátam naḥ sumanasyámānā  
|| 4 || 18 ||

O lords of bliss and vitality, may you hold fast your divine sway. May our prayers, recited in every dwelling, adequately reach you. May you, possessor of the seven precious things, bestow happiness upon us; happiness upon our bipeds and quadrupeds. 1

O lords of bliss and vitality, expel the wide-spread sickness, that has entered into our dwellings ; keep off poverty, so that she stays far away, and may prosperous means of sustenance be ours. 2

O lords of bliss and vitality, may you grant all these medicaments for the ailments of our bodies ; set free and draw away the committed sins, that cling to our persons. 3

O sharp-weaponed, sharp-arrowed, profoundly-honoured, lords of bliss and vitality, grant us happiness in this world; propitiated by our praise, preserve us ; liberate us from the noose of supreme ordainer. 4



[ ७२ ] पञ्चनदन्तितमं सूत्रम्

(१-१०) एकानविन्युक्तस्यास्य सूत्रस्य भागद्वयः पञ्चकः । (१) प्रथमयोः धर्मः, (२) द्वितीयाया धनुः, (३) तृतीयाया त्वा, (४) चतुर्थ्या शशी, (५) पञ्चम्या इष्वि, (६) षष्ठ्याः पूर्वोदस्य सार्विनाता, पन्त्य च शमवः, (७) सप्तम्या अथा, (८) अष्टम्या श्यः, (९) नवम्या श्यगोताः, (१०) दशम्या शायनपितृमोमयाशायिपुत्राणः । (११-१२, १५-१६) एकदशद्विदशीपिअदशीपिअशीनामिवः, (१३) प्रयोदश्याः प्रौढः, (१४) चतुर्दश्या इत्यन्तः । (१५) सप्तदश्या पुत्रभूमिः कृत्तव्रजगन्त्यादयः, (१६) अष्टदश्या वर्ममोमवल्गः, (१७) एकानविन्युक्त्या श्यः श्यः च श्यताः । (१८, ७-९, ११, १४, १८) प्रथमादिषष्ठ्या सप्तम्यादिचतुर्ष्वेकदशीचतुर्दश्यादशीनाम् विष्णुः, (६, १०) पञ्चदशम्योमंगनी, (१२-१३, १५-१६, १७) शतशीमयोदशीपिअदशीपिअपेकोनविंशितामनुष्णः, (१९) सप्तदश्याश्च पञ्चदश्याश्च ॥

॥१०॥ जीमूतस्तेष्व भवन्ति प्रतीकं यद्वर्मी याति समदासुपस्थं ।  
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणो महिमा पिपर्तु ॥१॥  
धन्वना गा धन्वनाजि जयेम धन्वना तीव्राः समदो जयेम ।  
धनुः शत्रोरपक्वामं कृणोति धन्वना सर्वाः प्रदिशो जयेम ॥२॥  
वक्ष्यन्तीषेदा गनीगन्ति कर्षं प्रियं सर्वायं परिपश्यजाना ।  
योषेव शिखे वित्ताधि धन्वज्या इयं समने पार्यन्ती ॥३॥

75.

Jimútasyeva bhavati prátikam yád varmí yáti samádām  
upásthe | ánáviddhayā tanvā jaya tvām sá tvā varmaṇo  
mahimā pipartu || 1 || dhānvanā gā dhānvanājim jayema  
dhānvanā tivrāḥ samādo jayema | dhānuḥ śātror apakvāmam  
kṛṇoti dhānvanā sārvaḥ pradīṣo jayema || 2 || vakshyānti-  
véd ā gauḡganti kārṇam priyām sākḥāyam parishasvajānā |  
yósheva śikhē vītātādhi dhānvañ jyā iyam sāmāne pārī-  
yanti || 3 ||

ते आचरेन्ती समनेषु योषां मानेषु पुत्रं विभृतामुपस्थं ।  
अपु शत्रुन्विध्यतां संविदाने आनी इमे विष्कुरन्ती अभिवात्र ॥१॥  
वक्ष्णीनां पिता धनुर्गस्य पुत्रश्चिभ्वा कृणोति समनावगत्य ।  
वपुधिः सङ्गाः पृतनाश्च सर्वाः पृष्ठे निनद्धा जयन्ति प्रमृतः ॥२॥

té ācārantī sāmāneva yósḥā mātēva putrām bi-  
bhṛitām upásthe | āpa śātrūn vidhyatām samvidāné ārtā  
imé vishphurāntī amītrān || 4 || bahvīmām pitā bahúr asya  
putrāḥ cīṣeā kṛṇoti sāmānavagātya | ishudhīḥ sāṅkāḥ prī-  
tanās ea sārvaḥ prīṣthé nīnaddho jayati prāsūtah || 5 || १० ||

When a warrior equipped with an armour advances in the front line of battles, his form is like that of a thunderous rain cloud. May you be conquerer with your body unwounded. May the strength of your armour protect you. 1

May we win the cattle of the enemies with the bow. With the bow may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow may we subdue all hostile countries. 2

This bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. 3

May the two extremities of the bow act consentaneously, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they moving concurrently, and harrasing the foe scatter his enemies. 4

The quiver, slung on the back, pouring its shafts vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. 5

३२.७५

रथं निर्मुञ्चयति वाजिनः पुरो यत्रयत्र कामयते सुपायिः ।  
 अभीर्ज्ञातां महिमानं पनायन् मनः पश्चादनु यच्छन्ति रुद्रमयः ॥६॥  
 तीव्रान्घोषान्कृष्यन् वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः ।  
 अवकामन्तः प्रपदंरमित्रान् क्षिणन्ति शत्रून्पच्ययन्तः ॥७॥

rāthe tīsbṭhan nayati vājīnaḥ puró yātra-yatra kāmā-  
 yate sushārathīḥ | abhīśṇām mahimānam panāyata mānaḥ  
 paścād ānu yacchanti raśmāyaḥ || 6 || tivrān ghóshān kṛi-  
 ṇvate vṛiṣhapāṇayó 'śvā rāthebhiḥ sahā vājáyantaḥ | ava-  
 krāmantaḥ prāpadair amitrān kṣhiṇānti śātrūñ ānapavya-  
 yantaḥ || 7 ||

रथवाहनं हविर्गम्य नाम यत्रायुधं निहितमस्य वरम् ।  
 तत्रा रथमुप शुभं मेदेम विश्वाहा वयं सुमनस्यमानाः ॥८॥  
 स्वादुपंसदः पितरो ययोधाः कृच्छ्रेऽश्रितः अर्क्षीवन्तो गर्भीगः ।  
 चित्रमेना इपुवत्या अमृधाः सतोवीरा उग्रो व्रतमाहाः ॥९॥  
 ब्राह्मणाम् पितरः सोम्यासः शिवे नो यावापृथिवी अनेहमा ।  
 पृथा नः पातु दुरिताईतावृधो रथा मार्किनो अघातं ईशत ॥१०॥

rathavāhanam havīr asya nāma yātrāyudham  
 nṣbitam asya vārma | tātrā rātham ūpa śagmāṃ sadema  
 viṣvābā vayāṃ sumanasyānānāḥ || 8 || svādushamsādaḥ pi-  
 tāro vayodhāḥ kṛichreśṛitāḥ śāktīvanto gabhīrāḥ | citrasenā  
 śhubalā ūmṛidbrāḥ satóvīrā urāvo vrātasābhāḥ || 9 || brāhma-  
 nāsaḥ pītarāḥ sómyāsaḥ śivé no dyāvāpṛithivī anebāsā |  
 pūshā naḥ pātu dūritāḍ ṛitāvṛidho rākshā mākīr no aghā-  
 śaśa īṣata || 10 || 20 ||

The skilful charioteer guides his strong horses witherso-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. 6

The horses raising the dust with their hoofs rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. 7

The spoil borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. 8

The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed, strong in arrows, invincible, of heroic valour, robust and conquerers of numerous hosts. 9

May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us : may the faultless heaven and earth be propitious to us : may the nourisher Lord preserve us from misfortune ; let no caluminator prevail over us. 10

॥१०॥

सुपुर्णं वस्ते मृगो अस्या दन्तो गोभिः मर्गद्वा पतति प्रमृता ।  
 यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्युमिपैवः शर्म यंसन् ॥११॥  
 ऋजंति परि वृत्तिं नोऽश्मा भवतु नस्तनुः ।  
 सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥१२॥

suparṇām vaste mṛgō asyā dānto gōbhiḥ saṁmaddhā  
 patati prāsūtā | yātrā nārah sām ca vī ca drāvanti tātrā-  
 smaābhyam īshavaḥ śārma yaṁsan || 11 || rījite pari vṛndhi  
 nō 'smā bhavatu naś tanūḥ | sōmo ādhi bravītu nō 'ditih  
 śārma yachatu || 12 ||

आ जङ्घन्ति मान्वांषां जघनान् उप जिघ्रते ।  
 अश्वान् जनिं प्रचेतमोऽश्वान्त्समत्सु चोदय ॥१३॥  
 अहिंस्वि भोगैः पर्येति वाहुं ज्याया हेति परिवाधमानः ।  
 हस्तघ्नो विश्वा वयुनानि विद्वान्पुमान्पुमान् परि पातु विश्वतः ॥१४॥  
 आलाक्ता या रुसृशीर्षथो यस्या अयो मुखम् ।  
 इदं पुजंन्यरेतस इष्ट्यै देव्यै बृहन्नमः ॥१५॥

ā jaṅghanti mānvāṣāṁ jaghānān  
 ūpa jighnate | āśvājani prācetaso 'śvān samātsu codaya  
 || 13 || āhir iva bhogaṭh pāry eti bāhūm jyāyā hetim pari-  
 bādhamānaḥ | hastaghnō vīśvā vayūnāni vidvān pūmān pū-  
 mānsam pāri pātu viśvātaḥ || 14 || ālaktā yā rūrsūrshīpy  
 ātho yāsyā āyo mūkham | idām parjānyaretasa īshvai de-  
 vyai bṛihān nāmah || 15 || 21 ||

The arrow puts on a (feathery) wing : the (horn of the) deer is its point : it is bound with the sinews of the cow : it alights where directed : wherever men assemble or they disperse, there may the shafts provide security. 11

O straight-flying (arrow), defend us ; may our bodies be strong as stone : may the blissful Lord speak to us encouragement and may the mother infinity grant us success. 12

It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds, may it urge the horses in battles to march on. 13

The hand-gloves, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions : may the brave man, experienced in the arts of war, defend a combatant on every side. 14

This praise (be offered) to the cosmic celestial arrow, a seed in the precipitation of cloud-divine, whose point is anointed with venom, and whose blade is of iron. 15



॥६॥

अवसृष्टा परा पतु शरव्ये ब्रह्मसंशिते ।

गच्छामित्रान्प्र पद्यस्य मामीषां कं चनोच्छिषः ॥१६॥

यत्र बाणाः संपतन्ति कुमारा विशिखा इव ।

तत्रानो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥१७॥

āvasṛṣhṭā parā pata śaravye bráhmasaṁśite | gāchā-  
mītrān prā padyasva māmīṣāṁ kaṁ ceno'cchīṣaḥ || 16 ||  
yātra bāṇāḥ sampātanti kumārā viśikhā iva | tātrā no bráh-  
maṇas pátir āditiḥ śárma yachatu viśvāhā śárma yachatu  
|| 17 ||

ममीषि ते वर्मणा छादयामि सोमंस्त्वा राजासृतेनानु वस्त्राम् ।

उरर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१८॥

यो नः स्वां अरणो यश्च निष्टो जिघ्रामति ।

देवान् सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥१९॥

māmīṣi te vārmaṇā chādayāmi sōmaṁ tvā rājāmrī-  
teṇānu vastānu | urór vārīyo vāruṇas te kṛṇotu jāyantam  
tvānu devā madantu || 18 || yó naḥ svó araṇo yás ca ní-  
shṭyo jīghāṁsati | devás tāṁ sārve dhūrvantu bráhma vārma  
manantaram || 19 || २२ ||

O arrow, whetted by prayers, fly when discharged, go forcefully, come down on the adversaries, strike them home, and spare not one of the enemy. 16

Where arrows alight like boys with shaven-heads : may the Lord of Treasury, BRAHMANASPATI, may the mother infinity grant us happiness ; grant us happiness every day. 17

I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia : may the venerable Lord give you what is more than ample : may the divinities rejoice in your victory. 18

Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him : prayer is my best armour. 19



# NOTES

Book 6

Hymns 1-75

षष्ठं मंडलम्  
सूक्तानि १-७५



## NOTES OF BOOK No. 6

### Hymn-1

1. *Tvam hi agne prathamah manota asyah dhiyaha abhavah—*  
(i) O Agni, on whom the mind of gods is attached, (हे अग्ने, देवानां मनो यत्रोत्तं सम्बद्धं भवति, तादृशो भवसि—*Sayana*); (ii) the divinity on whom the minds of the gods are fastened; i.e., firmly concentrated; he is called *manota* (Ait.Br. II.10.1).

*Manota*, the one who goes with the speed of mind. (मनोत्ता मनोवद् गन्ता—*Daya*).

*Prathamah*, the first one (प्रथमः प्रादिमः—*Daya*; the foremost, the supermost (प्रथमः प्रथमः प्रकृष्टतमः पूर्वमासी वा—*Sayana*.)

*Dasma*, the learned, who overcomes pains (दस्यः दुःखोपशान्तिकः)—*Daya*;  
pleasing one (दसनीयः)—*Sayana*.

2. *Ilah*, इलः, of the speech; of the earth (*Daya*.); of the fire.

*Ilah pade*, on the footmark of *Ila* or earth, i.e. the fire-altar (इलः भूम्याः देविलङ्गायाः पदे स्थाने—*Sayana*).

3. *Visvaha*, all days (विश्वहा सर्वाणि दिनानि—*Daya*.); at all times (सर्वेषु कालेषु—*Sayana*).

4. *Namesa*, नमसा, by food etc.; by the piercing qualities of the thunderbolt, since नमस् is a synonym of food, and *vajra* both (Nigh. II.7; II.20).—*Daya*.; by the offerings or by the prayers (नमसा हविषा स्तोत्रेण वा—*Sayana*).

*Namani cit dadhire yajniyani* etc. they repeat those thy names, *Jatavedas*, *vaisvanara* etc. which are to be uttered at sacrifices. (यज्ञियानि यज्ञयोग्यानि नामानि नमनीयानि देवदानरो जातवेदा इत्यादीनि दधिरे वाचयन्ति यथा नामसाधनानि स्तोत्राणि दधिरे—*Sayana*). However, *Dayananda* understands by *namani* water and other names (नामानि जलानि संज्ञा वा नाम = उदक, Nigh. I.12). According to *Sayana*, *namani* may also mean hymns, or means of adoration.



5. *Jananam*, जनानां, for men, for the gift of men, particularly of sons, or male posterity—जनानां पुत्रादीनाम्—*Sayana*.

*Pita*, पिता, the one who protects like the father, पिता पितेव पातकः ।

*Mata*, माता, the one who gives respect like the mother, or one worthy of respect, माता मातेव मान्यप्रदः—*Daya*.

*Manusanam*, मानुषाणां, of people, of those who recite hymns (मानुषाणां मनुष्याणां स्तोत्राणां—*Sayana*).

6. *Saparyenyah*, worthy of praise or adoration (सपय्येयः पूज्यः—*Sayana*); worthy of devotion (सेवितुमर्हः—*Daya*).

7. *Rocanena*, रोचनेन, by light (रोचनेन प्रकाशेन—*Daya*.); by the path of the sun (रोचनेनादित्येन दिवसमगमय इति वा सम्बन्धः ; आदित्यमार्गेणेत्यर्थः—*Sayana*).

*Anayah didyanah divah agne brhata rocanena*, O adorable Lord or fire-divine, do thou, shining with exceeding lustre, lead men to heaven. (*Wilson*).

8. *Nitosanam*, निजोन्नानम् the destroyer (of substances) पदार्थानां हिसर्क—*Daya*.; the destroyer of foes (शत्रूणां हिसर्क—*Sayana*).

*Vispatim*, विस्पति, lord of men (प्रजापातक—*Daya*.); *Sayana* explains the epithet as constant, characterising priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes (नित्यानां ऋत्विग् यजमान-संस्तवणानां विस्पति स्वामिन—*Sayana*).

9. *Sasame*, जसमे, our praising (जसमे प्रशंसामि । जसमान इति अर्चित कर्म—*Nigh. III.14*).

## Hymn-2

2. स्वा = स्व, Sma = verily.

2. *Carsanayah*, men, people.

*Yajnebbhih*, with public works like teaching and studying etc. (यज्ञेभिः सध्यमानाभ्यापनादिभिः—*Daya*.); with sacrifice.

**Glrbbih**, with speech; with recitations; with praises (वीरिः वाग्भिः—*Daya*.; स्तुतिभिः—*Sayana*).

**Vaji**, the virile ; the strong ; one with speed (वाजी वेगवान्—*Daya*.; वाजो गमनं—*Sayana*). And therefore, may also be the sun (उद्गान् सूर्यः—*Sayana*).

**Ayrkah Vaji tvam yati**, the inoffensive sun proceeds to thee (*Wilson*). According to the Taittiriya Brahmana, (II.1.29), the sun at the evening enters into fire, whence it is that the latter is visible throughout the night (मग्निं वावादित्यः सायं प्रविशति तस्मादग्निर्दूरानन्तं दृश्ये). According to another passage of the same Brahmana, the three *vajins* are fire, wind and the sun ((मग्निर्वायुः सूर्यस्ते वै वाजिनः T.Br. I.6.3.9; also वायुः सत्तिरादित्यो वाजी, T. Br. I.7.8).

5. **Nasat**, pervades (नसत् व्याप्नोति । नसदिति व्याप्तिकर्मा, Nigh. II.18—*Daya*.; नसत् व्याप्नुयात्, नसति व्याप्तिकर्मा—*Sayana*).

**Vayavantam**, along with descendents (वयावन्तं—वयाः शाखाः पुत्रपौत्रादि सन्तानाः—*Sayana*); rich with affluence (बहुपदार्थं युक्तं—*Daya*).

**Ksayam**, a house, a dwelling (क्षयं गृहं—*Daya*).

6. **Krpa**, with favour or kindness (कृपा कृपा—*Daya*.); by praise; by that which is able to compel the presence of a deity. (कृपा प्रशिक्षणीकरणसमर्थया स्तुत्या स्तूयमानः—*Sayana*). The word may mean also *by lustre*; *by blaze*.

See also देवो देवाच्या कृपा (Rv. I.127.1); In the Nirukta VI.8, we have: The god with favour turned towards the gods, देवो देवान् प्रत्यक्तया कृपा—कृप् कृपतेर्वा । कल्पतेर्वा ; also कृपा कृप्नुतेर्वा, कल्पतेर्वा (*Krp* is derived from the root *Krp*—to pity; or from *klp*, to manage; to be able or capable).

See Yv.XVII.10 also ; कृपा सामर्थ्येन दीप्त्या वा (कृप् सामर्थ्ये कल्पनं कृप् स्विप्, तया कल्पनया सामर्थ्येन दीप्त्या वा ।—*Mahidhara*).

7. **Ranvah purt-iva juryyah**—To be had recourse to, as to an old *Raja* giving good counsel in a city (पुरीव नगर्यां जूर्यः श्रीर्णां बुद्धो हितोपदेशा राजेव रणवः रमणीयो गन्तव्यो वा भवसि—*Sayana* ; like a beautiful city, पुरीव यया रमणीया नगरी, जूर्यः जीर्णः रणवः रममाणः—*Daya*).

8. Svadha gayah, स्वधा गयः, food and house (स्वधामन्नं, गयः गृहं—*Daya.*).

11. Ta tarema, perhaps, may we cross over those sins which have been existing from previous life (ता तानि व्यवहितानि जन्मान्तरकृतानि पापादीनि तरेम—*Sayana*).

### Hymn-3

1. Tyajasa, by giving away ; by abandonment (त्यजसा त्यागेन—*Daya.*); by a shield (by a weapon instrumental in causing abandonment or escape—त्याजनसाधनेनायुधेन—*Sayana*).

3. Surudhab, the dispellers of darkness, and possessors of light, and hence the sun (शुरुधः यः शुरुधन्वकारद्विसकं तेजो दधाति स सूर्यः—*Daya.*); the dispellers or obstructors of sorrows, and hence cows (शुरुधः न शुरुधः शोकस्य रोषमितीर्गश्च—*Sayana*).

Vanejab, born in a forest (वनेजाः भरण्ये जायमानः—*Sayana*); born in the beam of rays (किरणसमुदाये जायते सः—*Daya.*).

Aktoh, of the night (मन्तोः रात्रेः—*Daya.*, मन्तुरिति रात्रिनाम—*Nigh.I.7*).

Ayam, अयं अग्निः, it stands for fire, which is beautiful and charming—*ranvah* रण्वः रमणीयः, and has been born in the midst of woods, वनेजाः ।

4. Dravih na dravayati daru dbaksat, as a goldsmith fuses a metal, the same way the fire burns timber (द्रविर्न । द्रविर्द्रविमिता स्वर्णकारः । स यथा स्वर्णादिकं द्रावयति तथा सर्वं वनं द्रावयति । मूर्तं मूर्तं सर्वं मस्मसात्करोत्ययः—*Sayana*).

Jihvam, flame (जिह्वां ज्वालां—*Sayana*); words or speech (वाणी—*Daya.*).

Dravih, one who fuses, like a goldsmith—*Sayana*; the mode by which speech easily flows out (द्रवीभूत्योच्चारणक्रिया—*Daya.*).

In this verse, we have been told that as a goldsmith fuses gold and the rest, so Agni reduces the wood to ashes. On this Wilson remarks : Perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them, would be more analogous to the burning of timber or its reduction to ashes.

5. *Ayasah na dharam*, the edge of iron or a metal. The word *dhara*, धारा, is also a synonym of speech (वाह्नाम)—Nigh. I.11; also *Daya*.

*Ayas*, has here the force of the Latin *ferrum* (Wilson); it stands for gold or metal in general (*Daya*.); an article like an axe made of iron also (यथा, अयोमयस्य परस्वादेशात् प्रक्षेप्तुं कामस्तीक्ष्णीकरोति तद्यत्—*Sayana*).

7. *Supatni*, the two who have a brilliant husband, this may be Agni or Indra (Wilson), (सुपत्नी शोभन पतिके—*Sayana*; शोभनः पतियंगोस्ते—*Daya*.).

A *rodasi vasuna dam*, having subjugated the foes, fills up earth and heaven with wealth (रोदसी दावापुमिवी वसुना घनेन दम् अस्मच्छत्नून् दमयन् वा दुरयति—*Sayana*; घनेन यो दमयति तम्—*Daya*).

8. *Dhayobhih*, by those who can hold or can provide support (दायोभिः धारकैर्गुणैर्वा—*Daya*.); a support and hence a horse (धारकैरश्वैरिव—*Sayana*).

*Rbhurna*, like the sun; like the man of wisdom. (ऋभुर्न उरु भासमानः सूर्यं इव—*Sayana*; मेधावी—*Daya*.).

## Hymn-4

For verse 7, see Nir. I.17.

1. *Samana*, battle (समनमिति संग्रामनाम—Nigh. II.17); समनं = समना (विषमत्तेराकारादेशः—*Daya*.); with speed or with willing mind; also *yajna* (समानं मन्यन्ते अस्मिन् देवानिति समनो यज्ञः—*Sayana*).

2. *Canah*, food (वनः घन्नं—*Sayana*; घन्नादिकं—*Daya*.).

*Visvayuh*, full life; food, the life-sustenance of all (विश्ववायुः पूर्णायुः—*Daya*.; सर्वान् सर्वेषां जीवनहेतुर्वाः—*Sayana*; वायुः, घन्नानाम, food, Nigh. II.7).

3. *Inoti*, pervades all with light, illuminates (इत्यति व्यपितिकर्मा—Nigh. II.18; इतीति भासा सर्वं व्याप्नोति सोऽयम्—*Sayana*; इतीति प्राप्नोति—*Daya*.).

*Na*, like; directly (इव, अस्त्युपमायंस्य सम्प्रत्ययं प्रयोगः—Nir. VII.31—the particle of comparison is here used in the sense of 'directly', as 'place it directly here', cf. Rv. I.88.19—यावन्मातृमृपसो न प्रतीकम्—as long as the birds of beautiful wings wear *directly*).

**Pannayanti**, celebrate (पनयन्ति स्ताययन्ति—*Daya*).

**Asnasya cit**, अस्नस्य चित्, of the dispersed evil beings (आपकस्य चित्—*Daya*); व्यापनशीलस्यापि राक्षसादेः, the pervader, of *raksas* and the like—*Sayana*; may be a proper name—*Wilson*.

5. **Rastrī**, the master; the lord (राष्ट्री ईश्वरः, राष्ट्रीतीश्वरनाम—*Nigh*. II.22, like *aryah*, *niyutvan* and *ina*; राष्ट्रः राज्यं, तद्वान्; राष्ट्री ईश्वरनामैतत्—*Sayana*).

6. **Arkañh**, by the piercer like a bolt (अर्कः वज्रयच्छेदकैः अर्क इति वज्रनाम, thunderbolt—*Nigh*. II.20); by the sunrays (अर्चनीयैः किरणैः—*Sayana*).

7. **Indram na tva savasa devata vāyūṃ pṛṇanti**—This line is quoted by the *Nirukta*, I.17, in refuting the idea of those who think that one should not study etymology, since in the verse itself we have the characteristic marks—like *Indra*, like *Vayu*, the gods fill thee with strength.

**Arkasokañh**, by the clarification of cereals etc. (अर्कसोकैः अन्नादीनां शोधनैः—*Daya*); with sacred praises (अर्चनीयैः पूजनीयैः शोकैः शोभितमित्युक्तं; अर्कसोकैरर्चनीयैः प्रशंस्यैर्दोष्टिकरणैः स्तोत्रैः साधनभूतैस्त्वां संमज्जामहे, with excellent illuminating praises; it may also be an epithet of *agni* with *yukta* understood, endowed with or possessed of excellent radiance,—*Sayana*).

## Hymn-5

1. **Viśvavarāṇi puravarah**, sought of many, acceptable of all (विश्ववाराणि विश्वैः सर्ववरेणीयानि पुरवारः बहुभित्तुः स्वीकृतः—*Daya*).

2. **Puru-anika**, पुरुष्मनोक, with multiflames (पुर्वनोक, बहुज्वाला—*Sayana*); with many armed forces (पुरुष्पन्नैकानि सेनानि यस्य तत्सन्द्बद्धो—*Daya*).

**Yajñīyesah**, capable of undertaking the duties of sacrifice (यज्ञियासः यज्ञानुष्ठानं कर्तुं योग्याः—*Daya*); the adorable deities (*Wilson*); the householders who perform the sacrifice (यज्ञार्हा यजमानाः—*Sayana*). According to *Wilson*, the sense implied by *Sayana* is obviously incompatible with what follows.

4. **Sanutyah**, residing in a secret place; abiding in secret (सन्तुल्यः। सन्तुल्यन्तर्हितनाम। सन्तर्हिते देशे वर्तमानः सन्—*Sayana*); one having the intermediate secrets of knowledge, or a person of excellent nature

(सन्तुत्यः निगितान्तहितेषु सिद्धान्तेषु भवः साधुर्वा—*Daya*). Sanutah is a synonym of *nirnitantarhita*, Nigh.III.29, सन्तुतरिति निगितान्तहितनाम ।

**Tapistha tapasa tapasvan tapa**—Most resplendent, blazing with radiance, with your own imperishable flames consume him who injures us. Dayananda refers these words to a man of austerity, who leads a life of dedication and sacrifice, and eliminates everything which is vicious. (तपा तापय तपस्वीभव वा, तपिच्छ भवितव्येन तपः, तपसा ब्रह्मचर्यमप्राणायामादिकर्मणा—*Daya*).

6. **Tuyam**, speedily; with quickness, त्वयमितिसिप्रनाम—Nigh.II.15

### Hymn-6

1. **प्रच्छा=प्रच्छ** For verse 5, see Nir. IV. 17

**Kṛṣṇayamam**, the dark-pathed (कृष्णयामं कृष्णयत्मनि—*Sayana*); the one by whom the path has been made attractive (कृष्णा कपिता यामा येन तम्—*Daya*).

**Rusantam**, white-coloured (रुसन्तं श्वेतवर्णं—*Sayana*); inflicting injury (हिसन्तं—*Daya*); brightshining.

**Viti**, by shine; by sacrifice (वीती वीत्या कान्तेन यज्ञेन—*Sayana*); by pervasiveness (वीत्या व्याप्त्या—*Daya*).

**Vatajutesah**, speedy like wind (वातजूतासः वायुरिववेगवन्तः—*Daya*); fanned or impelled by wind (वातेन प्रेरिताः—*Sayana*).

**Navagvah**, the rays, newly radiated out, fresh rising (नवग्वाः नूतन-गमनास्ते रश्मयः—*Sayana*; नवीन गतयः—*Daya*).

4. **Kṣam vapanti**, क्षां वपन्ति, shear the earth, burns up the plants on the earth, (क्षां वृषिर्वीं क्षूमि वपन्ति मुण्डयन्ति—*Sayana*); literally shave the earth, since plants are like the hairs of the earth; put seeds into the earth (*Daya*).

**Yatayamanah adhi sanu prsneb**, displaying its own point or flame upon the summit of the mountains upon the earth (पृश्नेः नानास्माया मूत्रेः । अग्नि उपरि सानु समुच्छ्रितं देशं पर्वताग्रादिकं प्रति यातयमानः स्वकीयमग्निं व्यापारयन्—*Sayana*); Wilson sees in these lines an allusion to the eruption of volcanoes.



5. *Dayate vanani*, consumes the forests (The Nirukta quotes this passage to show that the word *dayatih* (दयति) has several meanings: (i) to protect as in *Kathaka Sam.* XIX.3—नवेन पुर्वं दयमानाः स्वाम (let us protect the old with new); also Yv. XXVIII.16; (ii) to give or to divide (Rv. I.84.7—य एक इद् विदयते वसु, who alone here distributes wealth); (iii) to burn as in Rv. VI. 6.5—दुर्वं तु भूमौ दयते वनानि (Irresistible, dreadful, he burns the forests); (iv) to slay, as in Rv. III.34.1—विददतुर्दयमानो वि शत्रून् (the treasurer-knower slaying his foes).

7. One can appreciate the repetition of *citra* (चित्र) in the first half of the verse and *candra* (चन्द्र) in the second half.

### Hymn-7

For verse 6, see Nir. VI.3.

1. A *janayanta Devah*, gods, Nature's bounties, who generates agni; the word may also mean priests who generates fire by attrition (देवाः स्तोतार ऋत्विजो देवा एव वा; वा जनयन्त यज्ञानिमुष्येन भोजनन्, ऋत्विजः सकाशादुदपादयन्—*Sayana*; विद्वांसः जनयन्ति—*Daya*).

2. *Nabhim yajnanam*, the bond of sacrifices; the link of rituals, the centre of all dedicated virtuous actions (यज्ञानां ज्योतिष्तोमादिवागानां नाभि नहन् बन्धकं तथा—*Sayana*, सत्यक्रियामयानाम् मध्यभागं—*Daya*).

5. *Yat jayamanah pitroh upasthe*, when born on the lap of fathers (यत् यदा त्वं पित्रोः धावापृथिव्योः उपस्थे उपस्थानेऽन्तरिक्षे—*Sayana*); i.e. born in the midspace, the *antariksa*; to *Dayananda*, the parents are the learning, the *Vidya* and the preceptor, *acarya* पित्रोः जनकयोरिव विद्याऽऽचार्ययोः उपस्थे समीपे).

*Vayunesu*, on the paths (वयुनेषु गन्तव्येषु मार्गेषु—*Sayana*); all disciplines of knowledge from that of the earth to that of the supreme Lord (पृथिवीमारभ्य परमेश्वरपर्यन्तानां विज्ञानेषु—*Daya*).

6. *Vayah-iva rurubuh sapta visruhab*, here according to Nir. VI.3, *visruhab* means waters or streams (विस्त्रुह प्रापो भवन्ति, विस्रवणात्), from flowing, (*vi*+*sru*). The seven streams grew like branches (वयाः शाखाः इव सप्त सर्पणशीलाः सप्तसंख्याः वा, विस्त्रुहः नद्यश्च गंगाद्याः, रुहः रोहन्ति—*vayah* = branches, *sapta* = flowing or seven in numbers, -*visruhab*—rivers (like the Ganga etc.—*Sayana*). Again *vayah*=birds (वया इव पक्षिण इव—*Daya*).

This refers to the cosmic sacrifice in which the sun (the celestial fire) causes vapours to rise from the oceans (just as smoke rises from the fire-ritual); and finally they condense in the form of rain, which floods the flowing channels of rivers. This again gives rise to the mis-concept that the smoke that rises from sacrificial fires becomes clouds in the atmosphere, where rain falls and rivers are filled (see Wilson).

### Hymn-8

For verse 4, see Nir. VII.26.

1. *Jatavedasah*, *valsavanaryaya agnaye*, the three stand for fire or agni; *jatavedah* = one who knows all that is born (जातवेदसः जातानां वेदितुर्ब्रह्मराम्ने—*Sayana*); the one existing amongst the born (जातेषु विद्यमानस्य —*Daya*.); one who knows all that is in the creation (see our notes on I.44.4). The Unadi Kosa refers to *jatavedah*, *sarva-vedah*, and *visva-vedah* in a group (unadi, IV.228).

The Nirukta (VII.19) has the following passage of significance : From what root is *Jatavedah* derived ?—He knows all created beings (जातानि वेद ; also भूतानि वेद—*Bṛhaddevata*, II.30; प्राणो वै जातवेदाः, स हि जातान् वेद Ait. Br. II.39); or he is known to all created beings (जातानि वेन विदुः); or else he pervades every created being (जाते जाते विद्यत इति वा); or he has all created beings as his property or wealth (जातवित्तो वा, जातधनः); or he has all created beings as his knowledge i.e. discernment (जातविद्यो वा जातप्रज्ञानः) । The Nirukta here refers to an untraced Brahmana passage : that because as soon as he was born, he found the cattle, that is the characteristic of the *Jatavedas* ; and also, therefore in all seasons, the cattle move towards Agni—यत् तज्जातः पशून्विन्दत, तज्जातवेदसो जातवेदस्त्वम् । तस्मात् सर्वांश्चतून् पशवोऽग्निमभिसर्षन्ति—(Mait.Sam. I.8.2). For *Jatavedas*, see Rv. I.99.1. May we press Soma (i.e. dedicate our entire devotion) for the *Jatavedas* (to the all knowing God). He takes us across troubles like a river by means of a boat (जातवेदसे सुनवाम सोमम्) ।

There is another Vedic verse (X.188.1): प्रनूनं जातवेदसमश्वं हिनोत वाजिनम् । इदं नो बहिरासवे ॥ May you impel *Jatavedas*, the strong horse, to sit on this our *barhih*. With your actions, you impel *Jatavedas*, who pervades everywhere, or else, it may be a simile, i.e. *Jatavedas*, who is like a horse, may he sit on this *barhi* (grass). In the ten books of the R̥gveda, there is but a single hymn, containing three stanzas in the Gayatri metre, addressed to *Jatavedas*. But, the Nirukta further says, whatever is addressed to Agni, is also addressed to *Jatavedas* ; not only the terrestrial Agni but also the upper two lights (the lightning and the Sun) are also called *Jatavedas* (तदे तदेकमेव जातवेदसं गायत्री त्वं दधत-

यौधु विद्यते, यत्तु किञ्चिद्वाग्नेयं सज्जातवेदसानां स्थाने युज्यते । स न मन्येतायमेवाग्निरित्यप्येते उत्तरे ऋषीतिषी जातवेदसी उच्येते सतो नु मध्यमः—See उदु त्वं जातवेदसं—here the sun is Jatavedas (I.50.1)—Nir. VII.19-20.

The Nirukta discusses the term *vaisvanara* in details (VII.21) : From what root is *vaisvanara* derived ? For, he leads all men : विश्वान्-रा नयति ; or all men lead him (विश्व एनं नरा नयन्तीति वा) ; or else, *vaisvanara* may be a modified form of *visvan-ara* (विश्वान्+अर), i.e. who pervades all created beings. Who have in Rv.I.98.1 (वैश्वानरस्य सुमती स्याम) ; may we continue to be the grace of *vaisvanara*, for he is the august sovereign of all beings. Since the very inception, he is taking excellent care of the entire universe. Vaisvanara accompanies (or stretches) with the rising sun (इतो जातो विश्वमिदं वि पृष्टे वैश्वानरो यतते सूर्येण)—born from this world, he surveys the entire universe.

The authorities also say, that the *vaisvanara* is the atmospheric fire (वत्को वैश्वानरः । मध्यम इत्याचार्यः । वर्षकर्मणा ह्येनं स्तोति—Nir. VII.22), and therefore, seers praise him with regard to the phenomenon of rain ; for we have that the *Vaisvanara*. Agni killed the demon (*vrtra*), shook the waters, and shattered *sambara* (वैश्वानरो दस्युमग्निर्जघत्सां समूनात्काप्य षव हन्मरं चेत्—Rv.I.59.6) ; i.e. he releases waters from the clouds and sends it down.

The *vaisvanara* is not only the fire of the midspace, it is of the celestial region. In this connection, the Nirukta quotes a passage from the Aitaraya Brahmana (VIII.9) also, the Kausitaki Brahmana (IV.3), meaning, that the oblation assigned to *vaisvanara* is distributed in twelve potsherds, for his function is twelvefold (अथापि वैश्वानरीयो द्वादशकपालो षवति । एतस्य हि द्वादशविधं कर्म, and there is another untraced passage : that Aditye verily is Agni *vaisvanara*, (असी वा प्रादित्योऽग्निर्वैश्वानरः). We have further a liturgy (निदिद), addressed to *vaisvanara*, the sun : मा यो दां पात्या पृषिणीम् (untraced quotation in the Nirukta). Further we have a Chandomika Sukta (छान्दोमिकं सूक्तं), addressed to *vaisvanara*, as the sun; he shone present in heaven (दिवि पृष्ठो षरोचत). There is another Havispantiya Sukta, (हविष्पान्तीयं सूक्तं, the libation to be drunk) addressed to *vaisvanara*, the sun (X.88).

The terrestrial fire is verily regarded as *vaisvanara*, so says, Sakapuni. These two upper lights are called *vaisvanara* also. The terrestrial fire is called *vaisvanara*, because it is engendered from them (i.e. from the upper lights). But how ?—where the lightning fire strikes a place of shelter, it retains the characteristics of the atmospheric fire, i.e., flashing in waters and becoming extinguished in solid bodies, as long as that object is not seized upon. But as soon as it is seized upon this very terrestrial fire is produced, and becomes extinguished in water, and blazes in solid bodies.

The Nirukta then argues, how the terrestrial fire could be related to the celestial fire, i.e. the sun. We have. The sun having first revolved towards the northern hemisphere, a person holds a polished white copper or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it : it blazes forth, and this very terrestrial fire is produced. (अपादित्यात् । उदीचि प्रथमसमावृत्त आदित्ये कसं वा नणि वा परिमृज्य प्रतिस्वरे यत्र शुष्कगोमयम संस्पृशेयन् धारयति तत्प्रदीप्यते । सोऽयमेव सम्पद्यते । Also see. Rv. I.98.1 (वैश्वानरो यत्ते सूर्येण—i.e. *vaisvanara* stretches with the sun. But the sun cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one becomes manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, we had the above remarks (that the *vaisvanara* stretches with the sun).—Nir.VII.23.

Dayananda derives the word in several ways: the sun is so called because it is the illuminator of the entire world (वैश्वानराय सर्वस्य विश्वस्य प्रकाशकान्); the one who leads the entire world is also *vaisvanara* (यो विश्वान् सर्वान् यदार्थान् नयति); a world citizen (विश्वेषु नरेषु विराजमानः); one glorified everywhere (विश्वस्मिन् प्रकाशमानः); and the world-leader (विश्वस्य नायकः) ।

4. "The mighty seized him at the lap of the waters; the tribes, attended on the king worthy of honour. The messenger brought agni from the sun, *matarisvan* brought *vaisvanara* from afar." According to Nir. VII.26, seated in the lap (उपस्थे), means in the bosom of waters, i.e. in the mighty world of the atmosphere (महत्पन्तरिक्षलोके), the groups of mighty atmospheric bounties seized him like tribes who wait upon the king. Worthy of honours, having panegyrics addressed to him, or worthy of respect (or worthy of adorations), whom the messenger of gods brought from the shining one, the sun, who drives away darkness, who impels all things and who is very far. (Alternatively) the seer called *matarisvan*, the bringer of this *vaisvanara* fire. The *matarisvan* is air; it breathes in the atmosphere, or moves quickly in the atmosphere. (Nir. VII.26).

## Hymn-9

For verse 1, see Nir.II.21.

The entire hymn is devoted to the mysteries of creation, and the divine light of the Supreme.

1. "The black day and the white day, the two regions roll on with (activities) worthy of knowledge. As soon as born, the *vaisvanara* agni, like a king, has overcome darkness with high light."

Kṛṣṇam abah, arjūnam abah, कृष्णं ग्रहः, अर्जुनं ग्रहः—black and bright days. Here the black day is night; the white day is bright day.

Vedyabhih—worthy of knowledge, i.e. which should be known (Nir.I.21).

2. Na aham tantum na vijanami otum na yam vayanti sam-are atamanah. Sayana refers to two interpretations of this line, the first one by traditionalists (*saṃpradaya-vidah*), and the second one by metaphysicists (*atma-vidah* or the vedantins). In this line we have a figurative allusion to the mysteries of sacrifice (*yajna*), or of creation as such. According to the traditionalists, the threads (*tantu*), of the warp are the metres of the Vedas, and those of the woof (*otu*) are the liturgic prayers, and ceremonial, the combination of which two is the cloth or sacrifice.

According to the other interpretation, alluding to creation, the subtle elements are the threads of the warp and the gross ones are those of the woof, and their combination is the universe.

Now who is *putrah* (पुत्रः) here i.e. the son belonging to the upper region, and who is *pitra* (पितरः), the father belonging to the lower region i.e. born after the creation. Metaphysically, in creation, the lower self (the souls) are the children, and our Lord, the creator is the father. This may be referring to the mystery of the first son born without parents.

*Putrah*, the son, the man (पुत्रः मनुष्यः—*Sayana*); the virtuous, the giver of happiness (पुत्रः पवित्रः सुखदो वा—*Daya.*).

*Avarena*, the terrestrial fire (of the lower region) fire (ग्रहरेण गवस्तात् पृथिवीनाक वर्तमानेन वैश्वनराग्निना नृक्षिष्टः तन्—*Sayana*).

*Parah*, of the upper region, the sun (परः परस्तादमुष्मिन् लोके वर्तमानो यः गुरुस्तस्य—*Sayana*).

No man, however, taught by a father born after creation can rightly know anything previous to his birth, either in this world or in the other.

3. Anyesa pasyan, contemplating the world under a different manifestation ; or as the sun whilst upon earth Agni (*vaiśvanara*) is manifest as fire.



The supreme creator alone knows the threads of warp and woof. He is the protector of ambrosial water, the seed of life, whilst one moves in the cycle of life, both above and below; from lower species to higher and vice versa.

5. **Dhruvam jyotih**, the steady light; the light is that of the Supreme Lord, with whose light, the entire creation throbs with life (तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति—Svet. Up. VI. 14); the light of knowledge, that emanates from within, from the Lord seated in the innermost cavity of our hearts.

**Mano javistham**, with speed greater than that of mind (see मनेजदेकं मनसो जवीयो—Isa. Up. 4).

**Jyotir nihitam**, see यो वेद निहितं गुह्यामां परमे व्योमन् Taitt. Ar. VIII. 1; also तद्देवा ज्योतिषां ज्योतिरायुर्होषासतेऽमृतम्—Br. Up. IV. 4.16.

### Hymn-10

2. **Mamata**, see earlier references; attachment, self-possession (I. 152.6—*mamateyam*); mother of Dirghatomas, highly spiritual (ममता नाम ब्रह्मवादिनी दीर्घतमसो माता—*Sayana*).

5. **Puruvajabbih**, with abundant viands; with abundant understanding and human efforts (पुर्वजाभिः बहुज्ञानपुरुषार्थं युक्तभिः—*Daya.*; बहुवन्निः—*Sayana*).

6. **Bharadvajesu**, in offerings of nutritious viands. See I.59.7; Nir.III.17, Bharadvaja is called from being brought up (भरणाद् भारद्वाजः) from the root  $\sqrt{\text{भृ}}$ ; also the persons who bring up by supplying food etc. (भरद्वाजेषु ये बाजानन्नादोनि भरन्ति तेषु—*Daya.*).

The seer of the hymn is Bharadvaja, of the family of Bṛahaspati. **Satau**, in battles; in life struggles (सतो संग्रामे—*Daya.*); Nigh.II.17 शूर सतो=बाजसतो=सङ्ग्राम=battle)

7. **Satahimah**, शतहिमाः=शतं वर्षाणि=शतदः शतं; full hundred years (lit. one hundred winters; one hundred rainy seasons; one hundred autumns). (शतहिमाः शतं हेमन्तान् संवत्सरान्—*Sayana*). For *Satahimah*, see I.73.9; II.1.11; VI.4.8; 10.7; 12.6; 17.15; 24.10; ix.74.8.



**Inuhī**, may go away (the evils or evil persons go away) (वि इनुहि विविधं इनुहियानुहि—*Daya.*; गमय—*Sayana*), and *ila* (इला) or speech or food may increase. (इलां वाचमनं वा—*Daya.*; (इलां=वाहनाम्, Nigh 1.11;= जन्मनाम्, II.7)

## Hymn-11

1. **Agni, mitra, varuna, maruts, nasatyas**—See earlier references. For *Agni*, (I.1.1); *Mitra* (I.2.7), *Varuna* (1.2.7) and also our Introduction, (Vol.I. p. 147-156); for *Maruts* (Vol.I.p.187); for *Agni* see Nir.VII. 14-17, for *Varuna*, Nir.X.3-4; for *Mitra*, Nir.X 21-22)

**Agnib, अग्निः**—Its sphere is the earth (Nir.VII.5); he is the foremost leader (अग्निः कस्मात्, अग्रणीर्भवति); he is led foremost in the sacrifices (अग्रं यज्ञेषु प्रणीयते); he makes everything to which it inclines, a part of himself (अग्रं नयति सन्नममानः); he is a drying agent (अग्रनोपनो भवतीति स्योलाष्टी वि, *Sihaulasthivi*); it does not make wet; it does not moisten (न ग्रनोपयति न स्नेहयति). Again, it is derived from three verbs (*Sakapunt*): from going, from shining or burning and from leading (त्रिष्य ग्राह्यातेष्यो जायत इति शाक्यपूणिः । इताद्, from going; अस्ताद् दग्धाद् वा, from shining or burning; नीताद् from leading); he indeed takes the letter *a* (अ) from the root *?* (इ) to go, and the letter *g* (ग) from the root *anj* (अञ्ज्), to shine or *dah*, to burn; with root *ni* (नी), to lead as the last member. (Nir.VII.14).

**Mitra, मित्र**—*Mitra* is so called because he preserves from destruction (मित्रः प्रसीते । ज्ञायते); or because he runs measuring things together (√मी) (संमिन्वानो द्रवतीति वा); or the word is derived from the causal of the verb *mid* (√मिद), to be fat (मेदयतेर्वा). See—मित्रो ज्ञानम् यावयति—(Rv.III.59.1; Nir.X. 21.22).

**Varuna, वरुण**—*Varuna* is so called because he covers (√वृ)—(वरुणो वृणोतीति सतः—see नीचीनवारं वरुणः—Rv. v.85.3)—Nir.X.3-4).

For the dyad *Mitra-Varuna*, see our Introduction, Vol.I.p.155, Nir. VII.10.

**Nasatya**, absence of untruth or vice or of vicious actions (नासत्यो अविचित्रानासत्याचरणौ—*Daya.*); the leaders of truth or the two having truth as their nature; or born of nose; another name of twin—asvins (नासत्यासत्यस्य नेतारौ सत्यस्वभावानेव वा नासिका प्रभवौ वासिक्वौ—*Sayana*).

4. **Panca janah**, five persons, one the yajamana and four priests (जनः=मनुष्याः, ऋत्विग् यजमान सप्तः, yajamana and the four priests—Brahma, udgata, hota and adhvaryu—*Sayana*); the five vital *pranas* (पञ्च प्राणाः—*Daya*).

5. **Surye na caksuh**, just as the eye in the sun; just as the light of the sun makes the eyes to function ((यथा सूर्ये सर्वस्य प्रेरकं चादित्ये प्रकाशकं तेजः प्रदीपति तद्वत्—*Sayana*).

## Hymn-12

For verse 4, see Nir.VI.15.

1. **Todasya**, of the pain or trouble of the one distressed or tormented (तोदस्य व्यथायाः—*Daya*.) **today** is yajamana or the institutor of sacrifice who undergoes the pain of austerity (तुद्यते तपसा पीड्यते इति तोदो यजमानः, तस्य—*Sayana*).

3. **Todah adhvān na**, like the sun on his path.

**Todah** is distress or torment (तोदः व्यथनं—*Daya*.); also the sun, the giver of light (तोदः सर्वस्य प्रेरकः सूर्यः, स इवाध्वनि स्वमार्गस्तन्निक्षेपयतीत्येतत् तोदो यजमानः—*Sayana*).

**Adroghah na**, like the one, not liable to be distressed or harmed (प्रदोषो न प्रदोष्यन्—*Sayana*); or it may imply the vital air, the non-injurer or the sustainer or all, i.e. the wind (प्राणरूपेण सर्वेषामद्रोघा वायुरियं तादृशः—*Sayana*); or free from avarice or malignancy, (प्रदोषः क्रोहरहितः न इव—*Daya*.).

4. **Etari na**, like worth having (एतरी प्राप्ताव्य इव *Daya*.); **etari** is goer (एतरि गन्तरि—*Sayana*); like praises which being present in a man soliciting, going, or applying to another, are the yielders of great pleasure (वाचमाने पुरुषे विद्यमानानि स्तोत्राणि यथात्यन्तं सुखकराणि—*Sayana*).

**Susaib**, by the pleasure giving prayers (सुषैः सुखकरैः स्तोत्रैः—*Sayana*); by strength etc. (वसादिभिः—*Daya*.).

**Usrah pita-iva jarayayi yajualh**, like a procreating bull, (*Agui*) has been generated with sacrifices. Here *usri* means father or cow-father, i.e. the bull सस इव गोपित्राजायि यसः—*Nir*, VI.15); just as the father pro-

creates or takes care of the child, or like a bull (पिता पालयिता यत्तानां जनको बोलो दूयम इव—*Sayana*); impetuous in act as the bull (the progenitor of calves).

### Hymn-13

2. *Tvam bhagah nah*, you with the enjoyable splendour or you who art adorable (भगः भवनीयः त्वं नः भस्त्रम्यं—*Sayana*; भगः भवनीयैश्वर्यः नः भस्माकं—*Daya*).

3. *Sajosa naptra apam*,—you associated with the grandson of the waters; it refers to fire or to the lightning, born of clouds or waters (नप्ता न पालयिता पुत्रेण मध्यमस्थानेन वैद्युताग्निना सजोषः संगतः—*Sayana*); consensient with the grandson of the waters (*Wilson*).

6. *Vihayah*, the great ones (विहाय=महद्—*Nigh*. III.3)

### Hymn-14

6. The repetition of the verse VI.2 11

### Hymn-15

2. *Bhrgvah*, enlightened sages (भृगवः विद्वंसो मनुष्याः—*Daya*).

*Vitahavye*, in the offerer of oblations (name of a *maharsi*, —*Sayana*). If applied to Bharadvaja (meaning a spiritually enlightened person), this will be an appellative, he by whom oblations are offered. See the next verse.

3. *Vitahavyaya Bharadvajaya*—one of the two can be taken as the appellation of the other: Then, *bharat*=bearer: *vaja*=oblation or food or strength. *Vita*=offered, *havya*=oblation (to Bharadvaja, by whom is offered oblation; or to *vitahavya*, the bearer of the oblation (or of food or of strength). For one who has obtained the obtainable (वीतहव्याय प्राप्त प्राप्तव्याय—*Daya*.); for the one who has attained enlightenment (मृद्धाजाय धृतविज्ञाय—*Daya*).

5. *Etasasya*, of the horse (*Nir*. I.114; *Mahidhara*, Yv. XVII.10; एतस्य अश्वस्य—*Daya*.); of Etasa (a ṛsi of this name, *Sayana*).

A horse or a brahmana (derived from *eti* one who goes or reaches (एति प्राप्नोतीति एतसः=एतसः, एतसो or एतसाः, एतसो एकोऽन्तोऽपरः साव. —Unadi III.149). See also the following references:

एतसः, *etasah*, I. 121.13; 168.5; II. 19.5; V. 31.11; 81.3; VII. 63.2; 66.14; IX. 16.1; 64.19; 108.2; X. 53.9.

एतसम्, *etasam*, I. 54.6; 61.15; IV. 17.14; 30.6; VIII. 1.11; 6.38; 50.9; IX. 63.8.

एतसस्य, *etasasya*, VI. 15.5

एतसा, *etasa* VIII. 70.7

एतसे, *etase*, V. 29.5

एतसेनि, *etasebhih*, VII. 62.2; X. 37.3; 49.7

#### 11. Yajnasya va ni-sitim va ut-itim va

Nisitim=continuously being sharpened (निसृजति—*Daya.*), perfection, accomplishment (निश्चितिः—*Sayana*); *uditim*—rising, coming up (उदिति उदय—*Daya.*); going up or over (उद्वग्नन—*Sayana*).

15. Compare it with VI. 2.6. (repetition of एतिता तरेम ता तरेम तवावसा तरेम).

16. Urnavantam etc. The Aitaraya Brahmana (I. 28) has the following : कुलायमिव कृतं यज्ञं क्रियते यत्वेतुदारवाः परिष्कृतो गुग्गुलूपास्तुकाः सुगन्धि तेजनानि; with this as an authority, *Sayana* amplifies thus : the altar is built up like the nest of a bird, *kulaya*, with circles, *paridhayayah*, of the wood of the *khayar* or *devadaru* in which *avlsambandhah romavisesah*, sheep's wool (*avilomani*) and fragrant resins, the materials of incense (*guggula-dhupa-sandhanam*) are placed (etc. *uttaravedyam sthapitah samkharah*) these appurtenances are placed in the northern corner.

(ऊर्णवन्तम् ऊर्णस्तुकायन्तं, योनिम् उत्तस्वेदिसक्षणं स्यात्, कौटुम् योनिम्—कुलायिनम् । कुलायो घोडम्, तत्सदृशं गुग्गुल्वादि संभारेणोपेतम् । पृथक्वन्तं व्योपरणाज्यमुक्तम्—*Sayana*).

17. Ankuyantam amgram, wandering deviously, but not bewildered, *Sayana* refers to the legend of Agni's attempting at first to run away from the gods (ऐवेस्यः पलायन्म्). (संकुयन्तं कुत्तिमञ्जनं गमनं शङ्कः

1—*Sayana*); one with characteristic marks, (भङ्गयन्तं यस्मिन्नुद्गूनि प्रतिग्रानि चिह्नानि प्राप्नुवन्ति—*Daya*.). (गद्गुयन्तं=मद्गुयन्तं—संहितायामिति दोषः).

19. *Asthuri* no garbapatyani—*Asthura* is unstable cart (अस्थुरि अस्थिरं यानं—*Daya*.). *Sayana* regards *sthuri* as one-horse cart or waggon which brings either the *soma* plant or fuel; and hence *asthuri* would mean a non-one-horse cart, that is a cart with a full team, and metonymically its contents, or a full supply of what is wanted for a perfect sacrifice, such as children, cattle, riches (अस्थुरीति पुत्रपशुघनादिभिः सम्पूर्णानि).

## Hymn-16

1. This becomes the second verse of the Samaveda (I.2) and also II.824. O adorable Lord, you are the invoker of comic sacrifices, the well wisher of everyone of us, and hence, may you, along with all Nature's bounties (or along with enlightened people) bless the menfolk in general. (*Daya*.)

2. *Jihvabbih*, with words full of wisdom and humility (जिह्वाभिः विद्याविनययुक्ताभिर्वाग्भिः—*Jihva=vak* Nigh I.11)

3. *Adhvanaḥ*, roads, highways; *pathah*, lanes (small paths) (मध्वनः महामार्गाः; पथश्च सूक्ष्ममार्गाश्च—*Sayana*). The highways and also the narrow paths of life. May the Lord put us on right paths when we travel in life; the confused traveller, or the *yajamana*, may be directed to the right path (यज्ञमार्गात् त्रष्टं यजमानं पुनस्तं मार्गं प्रापयेत्—*Sayana*)

4. *Bharata*, the sustainer (not the son of *Dusyoma*, named as *Bharata*; *bharataḥ vajibhiḥ* (cf. *bharadvaja*).

*Dvita*, in the twofold capacity, i.e. bestowing what is wished for and is undesired and vicious (अनिष्ट and दुस्ति; द्विताद्विविधमिष्टं प्राप्नोतिष्टपरिहाररूपेण द्विधाचिन्तं—*Sayana*).

5. *Divodasaya*, for the fulfiller of the cherished desires (दिवोदासाय कननोयस्य पदार्थस्यदात्रे—*Daya*.)

*Bharadvajaya*, for the enlightened and spiritual person (भारदावाय एतद्विज्ञानाय—*Daya*.); *Bharadvaja* (भारदाज) is so called from being brought up (from √भृ; भरणाद् भारदाजः Nir.III.17).

7. *Svadhyaḥ marītasah*, the devoted mortals, pious men (स्वाध्यः=सुप्रामाद्यः; वे सुष्ठु समन्ताद् व्यायन्ति:—*Daya.*).

9. *Manurhitah*, the benefactor of men (मनुहितः मनुष्याणां हितकारी—*Daya.*); appointed by Manu (मनुनाहितोऽसि—*Sayana*).

*Vahnih vidustarah*, the most wise bearer of oblations (वह्निः हविषां वोता विदुष्टरः प्रतिशयेन विद्वान्—*Sayana*).

*Asa*, by mouth, by flame (आसामुखेव—*Daya.*; आस्येनास्य भूतया ज्वालय—*Sayana*).

10. The first verse of the Samaveda (I.1), and also II.10.

11. Samaveda II.11; Yv. III.3; one amongst the three verses, used in putting three fuel sticks to fire in the ritual.

*Angirah*, the performers of fire-ritual; the enlightened ones (अङ्गिरः विद्युदिव वत्तमानः—*Daya.*); also O adorable, the one like fire (अङ्गिरः अङ्गानादि गुणयुक्त अङ्गाररूप अङ्गिरसः पुत्रवान्—*Sayana*).

*Angiras* was born in live coals (अङ्गारेष्वङ्गिराः); live coals are so called because they leave a mark, or they are bright (अङ्गारा अङ्गनाः अङ्गवनाः) Nir.III.17

13. For the verse, see also Sv.I.9; Yv. XI. 32.

*Atharvan*, the name of the Sage (*Sayana*); the non-injurer (अथर्वः सहितकः—*Daya.*); also *prana* or vital breath (*Mahidhara*).

*Puskarat-adhi*, from the midspace (पुष्करात् शन्तरिक्षात्—*Daya.*; Nigh. 1.3); from the lotus-leaf (पुष्करादधि पुष्करपर्णे). Agni is generated by the attrition process, using two dry wood-sticks (निरमन्वत).

*Prajapati* made manifest the earth on the *puskaraparna* or the lotus-leaf (पुष्करपर्णे हि प्रजापतिर्भूमिमप्रययत्; तत्पुष्करपर्णे प्रययत्—*Taitt. Br. I. 1.3.6*). Since the lotus-leaf supported the earth, it may be termed the head (मूर्ध) or the bearer (वाहतः वाहकान्) of all things.

*Puskara* may be water also (*Mahidhara*): vital air (*atharvan*) extracted fire or animal heat from the water (प्राण उदकसकाशादग्निं निक्षेपेण अपितवान्—*Mahidhara*).



All the priests (वापतः) churn thee out of the head or top (पूष्णी) of the wood of attrition (*Mahidhara*).

See also Taitt. Samhita (V.1.4.4)—त्वामग्ने पुष्करादधीत्याह पुष्करपर्णे ह्येनमुपचितमविन्दत :

Inspired by this verse, the seer Atharvan for the first time in human history produced fire by attrition process ; and thereafter, the clan of fire-technicians came to be known as the *angirasas* (मङ्गिरसाः).

16. *Itarah*, by others, the modern one (इतराः भर्वाचीनाः—*Daya.*) ; the prayers by *asuras* or demons (इतराः असुरैः कृताः स्तुतिः—*Sayana* ; cf. मन्व इत्येतया गिर इत्यसुर्या ह वा इतरा गिरः—Ait.Br.III.49. The word *itarah* refers to the speech of the opponents of gods.

*Indubhih*, by the rays of the moon or by the Soma-creeper (इन्दुभिः सोमलताभिश्चन्द्रकिरणैर्वा—*Daya.*).

18. *Aksipat*, the destroyer or distresser of the eye (अक्षिपत्= अक्षिज्पत्= अक्षि + पत् ; अक्ष्णोः पातकं विनाशकं—*Sayana*) ; but *Dayananda* derives the word as अ + क्षिपत्, throws out (अक्षिपत् क्षिपति).

*Nemanam*, of food materials; of cereals (*Nema=anna*, Nigh. II.7—*Daya.*) ; to *Sayana*, *nema* denotes a small quantity (अल्पवाची); *nemanam vaso*, O giver of dwellings to humble votary.

*Vanavase*, please accept (यवयसे सम्मज—*Daya.*).

19. *Divodasasya*, of the giver of light ; of the enlightened one (दिवोदासस्य प्रकाशदातुः—*Daya.*).

25. *Napat*, one who dose not fall (नपात् या न पतति—*Daya.*); the son of Bala (बलस्यपुत्रः—*Sayana*).

27. *Aratih*, the non-liberal giver; the miser (भरातोः न विद्यते रातिर्दानं येषु तान् कृपाणान् विरोधिनः—*Daya.*) ; assailants (भरातोः काश्चित् शत्रुसेनाः—*Sayana*).

*Aryah*, Lord (अर्यः स्वामी—*Daya.*) ; but according to *Sayana*, those who go along with the hostile group (अर्यः शत्रोन्निगन्तोः) : *aryah aratih*, hostile assailants,

30. *Brahmanaskave*, the preceptor of the Veda (ब्रह्मणः कवे वेदस्य वक्तः—*Daya.*); articulator of prayer (स्तुतिरूपस्य मन्त्रस्य कवे कावयितः शब्दयितः—*Sayana*). Agni (fire) is said to articulate sounds: mind excites the fire of body, that in turn excites the vital airs together, and they, passing into the breast engender articulate sounds. (मनः कायामग्निमाहृति स श्रेयसि मास्तम् । मास्तस्तूरसि चरन् मन्द्रं जनयति स्वरम्—Panini Siksa 6-7); or perhaps from some *Smṛti*).

35. *Matuh-pituh*, mother and father, i.e. earth and heaven (cf. शीतः पिता पृथिवी माता—I.191.6).

Agni is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of the burnt offerings.

39. *Purah*, in front; in advance (पुरः पुरस्तात्—*Daya.*); the three cities of demons (मासुरो तिस्रः पुरोः). *Sayana* regards Agni and *Rudra*, as the destroyer of the three cities, (*Tripura*) on the basis of such texts as स्रो वा एषदग्निः (Taitt. Br. II. 1.3.1); देवासुरा वा एषुलोकेषु समयन्तत (Ait. Br. I. 23).

42. This verse and the preceding (41) are recited when the fire, that has been produced by attrition is applied to kindle the *ahavaniya* (Ait.Br. I.16).

43. *Manyave*, for anger (मन्यवे क्रोधाय—*Daya.*); to the *manyu*; to the sacrifice (मन्यवे मन्यते यष्टव्यत्वेन देवानन्वेतिमन्युर्वागः । तदर्थं तानश्वान रथे युष्येति—*Sayana*); *manyuh* is synonymous with *yagah* (but not in *Nighantu*). See also Yv. XIII. 36. मन्यतेऽहो मन्युः, शोकः क्रोधो वा—Unadi III. 20.

47. *Uksanah*, vigorous or virile (उक्षाणः सेचनसमर्थाः—*Sayana*; सेचकाः—*Daya.*).

*Rsabhasah*, the best, the excellent (श्रेष्ठमासः उत्तमाः—*Daya.*); bulls (*Sayana*).

*Vasah*, the cherished ones (वशाः कामयमानाः—*Daya.*); cows (*Sayana*).

May your (*te te*) relations be virile, excellent and cherishing (*uksanah rsabhasah vasati*)—*Daya*.

## Hymn-17

3. एना = एव (विपातस्य चेति दीर्घः) ।

*Pratnatha*, like the old, as of old (प्रत्नया प्राचीन इव—*Daya.*; drink it, the Soma, as if old (प्रत्नया प्रत्नान् पुराणान् सोमान् यथा पिब—*Sayana*).

**Brahma pahi**, may you protect the Veda (ब्रह्म वेदं—*Daya.*; listen to our praises and prayers (ब्रह्म प्रस्ताभिः कृतं स्तोत्रं शृणि शृणु—*Sayana*).

6. **Angirasvan**, the possessor of vital breaths (अङ्गिरस्वान् अङ्गिरसो बहुविधाः प्राणा विद्यन्ते यस्मिन्—*Daya.*).

**Usriyabhyah**, from the rays (उस्रियाम्यः किरणैर्म्यः—*Daya.*); for the cows for their liberation (उस्रियाम्यः गोभ्यः । या निवमयितुमित्यर्थः—*Sayana*) ; you have liberated the cows from the fold.

**Aurnoh**, have opened (*dṛdha*) strong (*durah*) doors (*urvāt*) from the fold, (gah utsrja) have liberated cows—*Sayana*.

7. **Pratne matara yahvi rtasya**—the old and mighty parents of Rta or eternal truth (प्रत्ने पुरातन्यो मातरा मातृवन्माम् नद्वयो, यद्गो मह्यो नहतस्य सत्यस्य वाम्पत्य सत्तायात्—*Daya.*); (यद्गो मह्यो नहत्यो; the ancient parents, the offspring of Brahma, i.e. rtasya=brahmanah, यद्गुः = अत्स्य, son or offspring, Nigh. II.2). So we may have the following interpretations : (i) the old and mighty parents of sacrifice (*Wilson*), (ii) the ancient parents, the offspring of *Brahma*—*Sayana*.

8. We have a legend, that when all gods ran away, only Maruts were left to assist Indra. This verse refers to this conflict. Here *devas* or gods are the five sense organs and Maruts are vital breaths. Indra is the self. [See Ait. Br. III.16 (XII.5). See our Introduction, vol.I. p. 190].

11. **Pacat satam mahisan**, dress for thee one hundred buffaloes or male animals (*Sayana*) ; पचत् पचेत् घतं घतसंख्याकान् महियान् महतः—*Daya.*; महिप्=महन्नाम, great ones—Nigh. III. 3), ripens hundred of great things for the benefit of people—*Daya*.

**Trini Saransi**, the three streams ; the three cups or vessels called *ahavanis* for holding Soma, which has been purified or filtered into the pitcher, the *dronakalasa* (*Sayana*).

The three streams flow towards the three regions, terrestrial, midspace and the celestial, or in our physical, vital and mental complexes.

14. **Vajaya sravase**, ise raye, for mobility or strength, for sustenance, for food and for wealth. The first three are more or less synonymous (*sravase* = *sravanaya*, for reputation—*Daya.*).

## Hymn-18

1. **Carsaninam**, pertaining to people (पर्यणीनां प्रसानां सम्बन्धिनं—*Sayana*).

2. **Manusinam**, of men, of people ; मनुः = Lord, who knows His entire creation (मन्यते चराचरं जगज्जानातीति मनुः ईश्वरः, and also one learned in disciplines of knowledge (मनुतेऽवबुध्यते शास्त्रमिति मनुः विद्वान् राजर्षिः—*Daya*); or Unadi I.10).

In the Veda, one who knows is *manuh*, *manusi* (बाहुलकात्—‘मन’ धातोरपि । मन्यते जानातीति मनुः, मनुषी—Unadi II.119). Also pertaining to Manu (मानुषीणां मनोः सम्बन्धिनीनाम्—*Sayana*).

**Krstinam**, of the cultured, of men (*Daya*.); of people, of the institutor of sacrifice (कृष्टीनां मनुष्याणां—*Sayana*).

3. **Dasyun**, of the vicious, like thieves and teasers, those who deal in wicked actions (दत्सून् दुष्टान् चोरान्—*Daya*.); कर्महीनान् जनान्—*Sayana*); impious foes, See I.117.21 for *arya* and *dasyu*.

**Krstib**, persons like sons and slaves (कृष्टीः पुत्रदासादीन्—*Sayana*).

**Aryaya**, कार्यय for the son of *arya*, सयं, or Lord, or the person holding property (Nigh. II.22, Nir. VI.26); कार्य ईश्वरपुत्रः ; also a *dvija*, the twice-born (कार्यय द्विजाय—*Daya*.; कर्मकृते जनाय, the one engaged in a sacrificial act—*Sayana*).

In this verse, the devotee begins to question the attributes and powers of Indra ; in the succeeding verse he expresses his belief in their existence. (*Wilson*).

8. For *cumuri*, *dhuni*, *pipru*, *sambara* and *susna*, see earlier notes. According to *Sayana*, these are *Asuras* or demons. (*asura*=clouds also).

**Cumurim**, the eater; one who indulges in rich food (चुमुदि मत्तारं—*Daya*.).

**Dhunim**, noise-monger (धुनि धुनिगारं—*Daya*.).

**Piprum**, the pervading one, the widely spreading one (पिपुं व्यापनशीलं—*Daya*.). See notes on I.51.5.

**Sambaram**, the clouds, the one by whom one chooses out for himself the pleasure (सम्बरं सुखं कुपोति वेन तं मेघं—*Daya*). See notes on I.51.6.

**Susnam**, the drier; the absorber (सृष्णं शोषकं—*Daya*). See notes on I.51.6.

13. **Kutsa**, ayu, atithigvan and turvayan—see earlier notes.

कुत्सः,	kutsah, I.106.6 ; IV.16.10 ; X.40.6.
कुत्सः पुत्रम्,	kutsa-putram, X.105.11.
कुत्सवत्सम्,	kutsa-vatsam, X.105.11.
कुत्सस्य,	kutsasya, II.14.7.
कुत्सम्,	kutsam, I.33.14, 51.6 ; 53.10 ; 112.9 ; 23 ; 174.5 ; 175.4 ; IV.26.1 ; V.31.8 ; VI.18.13 ; VII.19.2 ; VIII.1.11 ; 53.2 ; X.49.3.
कुत्साय,	kutsaya, I.63.3 ; 121.9 ; II.19.6 ; IV.16.12 ; 30.4 ; V.29.10 ; VI.20.5 ; 26.3 ; VIII.24.25 ; X.49.4 ; 99.9 ; 138.1.1.
कुत्सेन,	kutsena, IV.16.11 ; V.29.9 ; VI.31.3 ; X.29.2.
आयुम्,	ayum, I.31.11 ; 53.10 ; VI.11.4 ; 18.13 ; VIII.53.2 ; X.20.7.
तूर्वयाणः	turvayanah, X.61.2.
तूर्वयाणम्,	turvayanam, I.53.10 ; 174.3 ; VI.18.13.
अतिथिग्वम्,	atithigvam, I.53.10 ; 112.14 ; IV.26.3 ; VI.18.13 ; VIII.53.2 ; X.48.8.
अतिथिग्वाय,	atithigvaya, I.51.6 ; 130.7 ; VI.26.3 ; VII.19.8.
अतिथिग्वस्य,	atithigvasya I.53.8 ; II.14.7 ; VI.47.22.

**Kutsam**, strong and steady as a thunderbolt (*Daya*). See I.112.9.

**Ayum**, the life (आयुं जीवनं—*Daya*).

**Atithigvam**, one who goes to *atthi*, the guest (अतिथिग्वं, योजित्वीन् गच्छति तं—*Daya*.; also अतिथीनामभिगन्तारं दिवोदासं च शम्बरान् ररक्षिष—*Sayana*). See note on I.51.6.

**Turvayanam**, one possessing fast-moving vehicles (तुर्वयाणं तुर्यं शीघ्रगामि यानं यस्यास्तं—*Daya.*) ; or the fast moving Divodasa (त्वरितगमनं दिवोदासं) to whom Indra gave the spoils of Sambara (इन्द्रः शम्बरं हत्वा तस्य धनानि दिवोदासाय ददौ—*Sayana*).

## Hymn-19

For verses 1 and 10, see Nir. VI.16-17 and VI.6 respectively.

1. (i) **Aminah sahobhīh**, uninjuring by efforts (अमिनः अहिंसकः सहोभिः बलैः—*Daya.*) ; uninjurable by hostile efforts (सहोभिः शत्रुबलैः अमिनः अहिंसनीयः—*Sayana*). Also immeasurable, great or invulnerable with forces (अमिनोऽनितमातो महान् अवति, अस्यमितो वा Nir. VI.16). See also Yv. VII.39.

(ii) **Uta dvibarha aminah sahobhīh**—dvibarhah means one who is great in two, i.e., the atmospheric and celestial regions (द्विवर्हा द्वयोः स्थानयोः परितुष्टः । मध्यमे च स्थाने उत्तमे च—Nir. VI.17)—And the doubling great immeasurable with his strength.

10. **Ikse**, thou rulest (ईक्ष ईक्षिषे Nir. VI.6); I see (ईक्षे पश्यामि—*Daya.*).

**Ikse hi vasva ubhayasya rajan**, thou rulest, O living over the treasures of both the worlds indeed ; sovereign who rulest over earthly and heavenly riches (हि यस्मात् कारणात् हे राजन् राजगानेन्द्र त्वम् उभयस्य पार्थिवस्य दिव्यस्य च यस्यः धनस्य ईक्षे ईक्षिषे—*Sayana*).

**Dayananda** interprets *ubhayasya*, of both, as of the king and his people (उभयस्य राजाप्रजास्यस्य).

## Hymn-20

1. **Nah daddhi**, gives us ; it is not mentioned what to give us ; there is no substantive in the text. According to *Sayana*, it alludes to a son, *puiram*, which is metaphorically the riches of a family (इन्द्र त्वं तं पुत्रं न अस्मभ्यं दद्वि देहि; रयिः पुत्रस्य धनम्—*Sayana*).

**Sunah**, the son ; *sahasah sunah* the son of strength, an attribute to Indra. (सहसः सूनो बसस्य पुत्रः—*Sayana* ; सूनो सत्पुत्रः सहसः बलात्—*Daya.*).



2. *Devebbih*, by gods ; by the enlightened ones. Also by praises of gods (देवेभिः देवैः स्तोत्रभिः—*Sayana* ; since a deity becomes strong, being praised with *stotras*.).

*Ahim vṛtram*, the cloud widely spreading (अहिं मेघं वृत्तं आच्छादकं—*Daya*.); the destroyer *vṛtra* (अहिं प्रागस्य हन्तारं वृत्तं वसुरं—*Sayana*).

4. *Dasa-onaye kavaye*, दशऽमोणये कवये, from the wise man offering many oblations (a dative for oblativ), (दशोणये घटुहविष्कात् कवये भेषाविनः—*Sayana*).

For *dasoni* (दशऽमोणि), see also verse 8 of this hymn ; the name of an *asura* according to *Sayana*.

*Dasa-onaye* literally means, "less ten" (दशोनवः परिहाणानि यस्मात्तत्तमे—*Daya*.).

*Panayah*, the traders (पणयः ज्ययहारज्ञः—*Daya*.).

*Sasnasya*, of the strong (powerful) wicked (शुष्णस्य पलिष्ठस्य—*Daya*.).

*Arkasatau*, (भक्षः = भक्षनान्न = food, Nigh. II.7) in the division of food, etc. (भक्षंसातो भक्ष्नादिविनागे—*Daya*.); *arkasati* is wherefrom the food is procured, i.e. from the battle (भक्षंसातो । भक्षोऽन्नं प्राप्यतेऽस्मिन्नित्यर्कसातिर्मुदन्—*Sayana*).

5. *Suryasya satau*, from the division of the sun सूर्यस्य सवितुः सातो संविभागे—*Daya*.); for the sake of worship of the sun (सूर्यस्य सातो भजने निमित्त-भूते—*Sayana*).

*Uru sah saratham kah*, enlarged the common car for his chario-  
teer, *Kutsa* (सारथ्ये कुत्साय—उरुविस्तीर्णं यथा भवति तथा कः प्रकरोत्—*Sayana*).

*Kutsaya*, for the one *smiting* with thunderbolt (कुत्साय वज्रप्रहाराय—*Daya*.); *kutsa* = *vajra*, Nigh. II.20.

*Susnah*, of the strong, of the wicked and strong (शुष्णः पलिष्ठस्य—*Daya*.).

7. *Piproh*, of *pipru*, of the pervading, of the reputed wicked (पिप्रोः व्यापकस्य—*Daya*.); deadly deluding wicked:

**Rjisyane**, for the one who is straight forward (ऋजिमन्वे ऋज्वादिगुण यधंकाय—*Daya*.).

8. **Vetasum, tutujim, tugram, ibham**—According to Sayana, the names of *asuras*. See our earlier notes.

**Vetasum**, the pervading (वेतसुं व्यापनशीलं—*Daya*.).

**Tutujim**, the strong and powerful (तूतुजि बलवन्तं—*Daya*.).

**Tugram**, the receiver (तुग्रं प्रादातारं—*Daya*.).

**Ibham**, strong as an elephant (इधं हस्तिनमिव—*Daya*.).

10. **Puravah**, men, the singers of praises (पूरवः ननुष्याः—*Daya*.); (स्तोतारः—*Sayana*).

**Purukutsaya**, for the one possessing good deal of weapons (पुरुकुत्साय बहुशस्त्राय—*Daya*.).

**Saradih**, शारदीः, belonging to *Sarad* (the name of an *asura*, —*Sayana*) ; belonging to the autumns (शारदीः शरदि भवाः—*Daya*.).

11. **Usane**, for *usanas*, the son of *kavi* (काव्याय कविपुत्राय चराने उषानसे आनंवाय—*Sayana*) ; for the cherishing poet and educated (उषाने कामयमानाय काव्याय कविभिः सुशिक्षिताय—*Daya*.).

**Navavastvam**, नववास्तवम्, name of an *asura* (*Sayana*) ; for the new dwelling (नववास्तवं नवीनं निवासम्—*Daya*.).

12. **Samudram ati praparsi**, etc. when you are crossed, having traversed the ocean, you have brought *Turvasa* and *Yadu*, both standing on the further shore (हे वीरेन्द्र, यत् यदा समुद्रं अति अतिक्रम्य प्र पपि प्रतीर्णौ भवसि, तदा समुद्रपारे तिष्ठन्तो तुवंशं यदुंच स्वस्ति क्षेमेण पारय भपारयः—*Sayana*).

**Turvasam**, the one who is easily controlled (तुवंशं मयो वशमनं—*Daya*.).

**Yadam**, man that exerts (यधं यत्नशीलं ननुष्यं—*Daya*.); the hard-working.

13. **Dhuni, cumuri**, words and enjoyments (धुनी कुमुरी ध्वनिः शब्दशु-  
भुरिर्नोभयवतो—*Daya.*). According to Sayana, Dhuni and Cumuri are  
*asuras*.

**Cumuri**, allurements.

**Dhuni**, suppressed passions.

## Hymn-21

For verse 3, see Nir. 5.15.

1. **Karoh**, of the technician, sculptor (कारोः शिल्पिनः—*Daya.*) ;  
also of the worshipper, the poet who recites and composes. (कारोः  
स्तोत्रमंत्रद्वानस्य सम्बन्धिनः, related to Bharadvaja—*Sayana*).

3. **Na minanti**, they do not harm (any creature) (मिनन्ति हिंसन्ति  
—*Daya.*; किमपि प्राणिजातं न हिनन्ति—*Sayana*).

**Svadhavah**, vocative; O the strong one (Indra) (स्वधावः बलवान् इन्द्र  
—*Sayana*; O the possessor of plenty of viands, बहुवन्तयुक्त—*Daya.*).

**Sa ittamo-vayunam tatanvat-suryena vayunavat cakara.**

Here he spreads the unintelligible darkness; he made it intelligible  
with the sun. He spread unknowable darkness ; he made it knowable  
with the sun.

Here *vayunam* is derived from the root  $\sqrt{\text{वी}}$ , to string (वयुनं वेत्ते,  
कान्तिर्वा प्रज्ञा वा); it signifies desire or intelligence (Nir. V.14-15) *vayunam*=  
knowable, intelligible.

**Vayunvat**, intelligible ((वयुनवत् प्रज्ञावत्—*Daya.*; प्रकाशवत्—*Sayana*).

**Avayunam**, the unintelligible darkness (अज्ञान अन्धकाररूपं—*Daya.*;  
अप्रज्ञानं प्रज्ञान नाद्यनमित्यर्थः—*Sayana*).

6. **Brahmavahah**, those who procure wealth and viand (ब्रह्मवाहः  
ये ब्रह्म धनं धान्यं प्राप्नुयन्ति ते—*Daya.*; ब्रह्मनिर्मन्त्रैर्वहनीयः ; to be borne or conveyed  
by prayers—*Sayana*).

8. **Pitriṇam apib**, पितॄणां भागि; भागिः = यः प्राप्नोति, one who gets,  
who pervades (*Daya.*) ; as the kinsmen of our forefathers (पितॄणां भगिरतां  
भागिः वयुः—*Sayana*).

10. Purusaka, O one with abundant strength and power (पुरुषाकः बहुशक्तः—*Sayana* ; *Daya.*).

11. R̥tasapah, partakers of sacrifice (ऋतसापः ऋतयज्ञं स्पृशन्तः—*Sayana*) ; the adherent of truth and law (ऋतसापः य ऋतेन सत्येन सपन्ति—*Daya.*).

Ye manum cakruh uparam dasaya — (i) who rendered Manu victorious—*Wilson*; ये च देवाः दसाय शत्रूणामुपक्षपणाय मनुं राजपि उपरं दत्तूनामुपरिदवं = पक्षः कृतवन्तः or (ii) who made Manu the *rajarsi* over, (iii) or the over-comer of enemies or of the Dasyus—*Sayana*).

Manu, the rational man (मनुं मननशीलं मनुष्यं—*Daya.*).

Uparam; like a cloud (उपरं मेघमिव—*Nigh. I.10*).

Dasaye, for overcoming the enemies (दसाय शत्रूणामुपक्षमाय—*Daya.*).

## Hymn-22

For verses 2 and 3, see Nir. VI.3

2. Naksat-dabham taturim parvatesham, नक्षत्द्दधामं ततुरि पर्वतेऽस्थानम्— who strikes the approaching opponent, who is swift and who dwells on mountains.

Here *naksat-dabham* means one who strikes down any man who approaches (नक्षद्दधामं यश्नुवानदामम्); or who strikes down by means of a weapon which can reach all (अभ्यसनेन दम्नोतीति वा)—*Nir. VI. 3*. See also *Av. XX, 36.2*.

3. Yah askrdhoyuh ajarah svah-van. He whose life is not short, who is undecaying, and who is brilliant; *askrdhoyuh* means one whose life is not short. The word *kr̥dhu* is a synonym of *śīort*; it is mutilated (अस्क्रुधोयुरकृष्यायुः । कृष्विति ह्रस्वनाम । निरुक्तं भवति—*Nir. VI. 3*); *Rv. XX.36.3*)

6. Mayaya vavrdhanam, growing in strength by the cunning *Maya* ; by guile or deception (but no mention of what guile or cunningness—*Wilson*) ; by wisdom (मायया प्रज्ञया वायुधानं वयंमानम्—*Daya.*).

**Parvatena**, by cloud (पर्वतेन मेघेन—*Daya*. ; पर्वतः मेघः ; Nigh.I.16); the one having many layers ; with one's weapons or thunderbolt (पर्वतेन बहु-पर्वणा स्वकीये नायुधेन वज्रेण—*Sayana*). See Rv. I.80.6, वज्रेण सप्तपर्वणा ;

8. **Brahma-dvise**, the hater of the Supreme Lord, or of the Veda or of the prayer (ब्रह्मद्विषे यो ब्रह्मेश्वरं वेदं वा द्वेष्टि तस्मै—*Daya*.; ब्राह्मण द्वेष्टे राक्षसादये; the hater of Brahmins, i.e. the *raksas* ; ब्रह्मद्विषं दग्धुमित्यर्थः—*Sayana*).

10. **Nahusani**, pertaining to man ; of man (नाहुषाणि मनुष्य सम्बन्धीनि—*Daya*., *Sayana* ; also नहुषा इति मनुष्यनामैतत्, (name of a man—*Sayana*).

**Aryani**, persons of the group of twice-born (आर्याणि द्विजकुलानि—*Daya*.); persons engaged in noble work (आर्याणि कर्मयुक्तानि—*Sayana*).

**Dasani**, the people of labour group (दासानि दासकुलानि—*Daya*.; persons engaged in vicious or ignoble works (दासानि कर्महीनानि मनुष्यजालानि—*Sayana*). An Arya belongs to the highest family, *dasa* to the lowest whilst the one of the middle group is *nahusa*.

11. **Madryadrik**, coming towards me (मद्र्यदृक् मदभिमुखः—*Daya*.; *Sayana*) ; come to our presence.

## Hymn-23

1. Some sute, at the time of the Soma (a devotional passion) being effused.

Some=of the grandeur (सोमे ऐश्वर्ये—*Daya*.).

2. This verse is to be read in conjunction with the preceding verse ; it has no verb ; the verb "come" should be brought from the verse while interpreting: "when Soma is effused, so do thou come" (*Wilson*).

6. **Brahmani**, praises, prayers ; wealth and riches (ब्रह्माणि स्तोत्राणि—*Sayana* ; धनानि—*Daya*.).

7. **Gorjikam**, milk products like curd, etc. (गोरक्षजीकं गोविकार दध्मादिकं—*Sayana*); anything that places sense organs on the right track (गात्र इन्द्रियाणि श्रुतीकानि सरत्तानि धेन तं—*Daya*.).

9. पुणजः=पुण्यत (संहितायामिति शेषः—*Panini* VI.1.70)

## Hymn-24

For verse 3, see Nir. I.4

**Taturibh**, the slayer of enemies (ततुरिः शत्रूणां हृषिकः—*Sayana* and *Daya*.).

3. **Vrksasya nu te puruhuta vayah**. This phrase is reproduced in Nir I.4 to illustrate the use of the particle *nu* (नु). The word *nu* has many meanings: In the sentence “इदं नु करिष्यति” (therefore, he will do it), *nu*=therefore, used in assigning a reason; in “कथं नु करिष्यति” (how pray he will do it?), *nu* is used in asking a question; in “नन्वेतदकार्षीत्” (has he really done it?), again the question. *nu* is also used in the sense of comparison: in पृक्षास्य नु वै पुरुहूत वयाः” (of thee like the branches of a tree, a widely-invoked one).

**Vayah**, branches. The word is derived from the root *vi* (√वी) to move: branches are so called because they move in the wind (वयाः शाखा वेते: । वातायना शब्दन्ति—Nir. I.4).

**Sakhabh** (शाखाः) are so called (branches) because they rest in sky (शाखाः शशवाः । शक्नोतेत्या—Nir.I.4).

4. **Sakah**, energies; they who are energetic; (शाकाः शक्तिमन्तः—*Daya*.); abilities.

**Purusaka**, accomplishers of many acts (पुरुषाक बहुशक्त—*Daya*., बहुकर्मन्—*Sayana*); used for Indra.

**Gavammiva srutayah samcaranibh**, as the paths of milch cows are everywhere going together (a similitude).

**Srutayah**, paths (स्रुतयः मार्गाः—*Sayana*) ; movements (स्रुतयः—*Daya*.)

**Vatsanam na tantayah**, like the tethers of many calves. -

**Tantayah**, the long strings or ropes or tethers which bind many calves (तन्तयः तन्तिर्नाम योर्ध्वप्रसारिता रज्ज्वः यत्र नियतविषाद्यदमभिः बहवो यत्सा बध्यन्ते—*Sayana*.) ; widely-stretching (cords) (तन्तयः विस्तीर्णाः—*Daya*.).



5. *Anyat adya karvaram anyat svah; asat ca sat*—Indra does one act today, another differently tomorrow, both good and evil, welcome and unwelcome, *karvaram*, act (कर्मरं कर्तव्यं कर्म—*Daya.*; कर्मनामैतत्—*Sayana*). When Indra brings down rain to us, it is his good act, but when we have the disasters by lightning, it is an unwelcome act. (असच्च भद्रम् प्रणिपातनादिकं सत् वर्णनादिकं शोचनं कर्म च—*Sayana*).

### Hymn-25

2. *Abhih*, with these (protections or forces, धामिः रक्षाभिस्तेनाभिर्वा—*Daya.*); by these praises (प्रस्मदीयानिः स्तुतिभिः—*Sayana*).

*Visvah abhiyujah visucih aryaya visah ava tarih dasih*—All the servile races everywhere abiding.

*Visucih*, abiding everywhere residing (विषूचीः सर्वतो विद्यमानाः—*Sayana*; व्याप्नुवतीः—*Daya.*). On this Wilson funnily remarks: "as if the anti-Hindu population occupied most parts of the country."

*Aryaya* for the noble persons (आर्याय उत्तमाय जनाय—*Daya.*). For the *yajamana*, the institutor of sacrifice (यज्ञादिकर्मकृते यजमानाय—*Sayana*).

*Visah*, people in general, countrymen (विशः प्रजाः—*Daya.*; *Sayana*).

*Dasih*, maid-servants (दासीः सेविकाः—*Daya.*; कर्मणामुपश्रययित्रीः—*Sayana*; ladies debarred from work; the servile race.

### Hymn-26

3. *Amarmanah*, imagining himself invulnerable (अममंभः मर्महीनमात्मानं मन्यमानस्य शम्बरस्य—*Sayana*) of the one devoid of mortal or sensitive and weak parts. (प्रविद्यमानानि मर्माणि यस्मिंस्तस्य—*Daya.*).

4. *Vetasave*, for *vetasa*, the one of abiding glory (वेतसवे व्याप्तैस्त्वय्य—*Daya.*). According to *Sayana*, the name of a *Raja*, of whom Indra is the ally against *Tugra*, whom he has slain for the sake of *Vetasu*.

*Vrsabham*, according to *Sayana*, this is also the name of a prince; strong, the showerer (वृषभं बलिष्ठं—*Daya.*).

5. *Rajim*, a row (रजि=पङ्क्ति—*Daya.*; a maiden of this name or a kingdom (एतदास्यां कन्या वा राज्यं वा—*Sayana*).

Cumurim, allurements ; see VI.20.13

**Dabhtaye**, the killer of pains (दभीतये दुःख हिसनाय—*Daya*.; name of a seer, *rajarsi*, (दभीतये एतन्नामकाय राजर्षये—*Sayana*).

**Pithinase**, for the one who has the nose as that of *plthl* (अनस्रे पिठीय नासिका यस्य तस्मै—*Daya*, (*Raji* is bestowed upon *Pithinasa*—*Sayana*).

**Sasthim**, **Sahasra**, sixty thousand, i.e. a very large number (numerous armies and sanguinary conflicts):—*Sacya*, by the contrivance ; by act or exploit (सच्या प्रज्ञया—*Sayana* ; प्रज्ञया कर्मणा वा—*Daya*).

### Hymn-27

1. According to *Sayana*, the seer (the devotee) expresses his impatience at the delay of reward of the praises : in the next verse, he sings his recantations. The questions are raised in this verse and answered in the next one.

2, 3. **Indrab**, the well-versed physician (इन्द्रः पूर्णविद्यो वैद्यः—*Daya*.); the self, the lower self, see the next verse (इन्द्र म किः वदुषो इन्द्रियं ते—*Nor*, *Indra*, thy *indriya*—i.e. thy power, characteristic of thine, has been ever seen).

**Indriyam**, being the characteristic of the self, the five sense organs are also known as *indriya*; the potentiality (इन्द्रियं सामर्थ्यं—*Sayana*).

4. **Varasikhasya**, of the one possessing a good tuft (वरसिक्खस्य वरासिक्खा सिक्खा यस्य तस्य—*Daya*.); the name of an *asura* (*Sayana*) ; but may be the name of a tribe or people (*Wilson*).

5. **Abhi-avartine**, to the circum-ambient (अभ्यावर्तिने अभ्यावर्तितुं शीलं यस्य तस्मै—*Daya*.); a king of this name (*Sayana*).

**Cayamanaye**, for the noble doer (पापमावाप्य सत्कर्त्तुं—*Daya*).

**Vjivatah**, of the one who is the dispeller of ignorance (वृचीवतः वृचिरविद्याछेदनं प्रवर्त्तते—अस्य तस्य—*Daya*.); the first-born of the sons in the family of *Varasikha* (verse 4) (वृचीयान् नाम वरसिक्खस्य कुबोत्पन्नः पूर्वः । तद् गोत्र-यान् वरसिक्खस्य पुत्रः—*Sayana*).

**Harlyupiyayam**, wishfully cherished by the intellectual or enlightened persons (हरिपूयीयायां हरीन् मुनीविच्छतां पीयायां पानक्रियायाम्—*Daya.*); the name of an uncertain river or city (*Sayana*); the parking stand for horse-carriages or station for horses where they get water and grass.

6. **Yavyavatyam**, derived from *yava* or barley; the army well-fed on barley and cereals (यव्यावत्यां यवे भवा यव्याः पाका विद्यन्ते यस्यां सेनायाम्—*Daya.*); the same as hariyupiya (गवायत्यां पूर्वोक्तायां हरिपूयीयाम्—*Sayana*).

**Vrcivantah**, full of ailments and diseases —*Daya.*; sons of Varasikha वरणिषस्य पुत्राः—*Sayana*).

7. **Srajayaya**, to the King Srajaya (*Sayana*); for the grower, also for production (सृजयाम उत्पादनाय—*Daya.*).

**Turvasam**, the intelligent man ((तुर्वपं मनुष्यं—*Daya.*); the name of a king (*Sayana*).

**Daivavataya**, for the one belonging to Devavata, a descendant of Devavata; for King Abhyavartin (*Sayana*); for the sciences of upper atmosphere ((देववाताय दिव्यावायुविज्ञानाय—*Daya.*).

8. **Dvayan rathinoh vimsatim gah vadhumentah**—two damsels riding in cars and twenty cows; (being in pairs, having women together with cars; twenty animals, (द्वयमतः स्त्रीयुक्तान् द्वयान् विपुवभूतान् विषतिं विगति-संख्याकान् गाः पशून्—*Sayana*).

Also the pair of people and army (द्वयान् प्रजासेनाभनान्; द्वायमतः प्रजस्तावद्व्यो विद्यन्ते येषान्ते—*Daya.*). Also the gift consisted of twenty pairs of oxen, yoked two and two in chariots (*Wilson*).

**Parthavanam**, of the descendants of *Prthu*, related to Abhyavartin (*Sayana*); of the king, with widely spreading dominion (पार्थवानां पृथो विस्तीर्णानां विद्यायां भवानां राज्ञां—*Daya.*).

**Abhyavartti**, the victor surrounding from all sides (अभ्यावर्त्ती यं विवेदुगव्यावर्त्तते सः—*Daya.*).

## Hymn-28

The entire hymn is a praise of cows and their reverence.

2. *Abhinne khilye*, in an inaccessible fortress, not to be breached by enemies; (अभिन्ने अवृधिरमेघे खिल्यो विलमप्रतिहतं स्थानम् । उदेयं खिल्यम् । स्याधिको यत् । अन्यैर्गन्तुमशक्ये स्थले, a place inaccessible to others—*Sayana* ; अभिन्ने एकीभूते व्यबहारे खिल्ये जण्येभ्यु भवे—*Daya*.).

4. *Arva*, like the horse, indulging in enjoyments (अर्वा अश्व इव शुद्धिहीनो विषयासक्तः—*Daya*.).

*Renu-kakatah*, a well or water source full of sand ; the dust-spurning (रेणुककाटः रेणुकस्य रेणोः पायिबत्स्य रजस उद्भेदकः । कटिर्मेखलकर्मा—*Sayana* ) ; a heart full of ignorance like a well full of sand—रेणुका फूप इवान्वकार हृदयः—*Daya*.).

*Sanskṛta-tram*, to one who protects the one who treads on the path of virtue and improves (संस्कृतं यः संस्कृतं वायते रक्षति तम्—*Daya*.) ; going on the way of sacrificial consecration (विश्वतनादि संस्कारं—*Sayana*).

*Martasya gavah*, the cattle of the man.

*Gavah* = cattle, and also milk and milk products. (*gauh* = milk products, Nir. II.5-6).

5. In the verse, we have a strong and charming personation of cows. *Dayananda* interprets the term *gavah* as cows, as rays, as words of wisdom (वेदः, सुविशिता वाचः, and क्रियाः इव). The cow finally becomes synonymous with *Indra*,—such a cow to be cherished with heart and mind (इवा and मनसा).

7. *Rudrasya*, of *Rudra*, the Supreme Lord, identical with Time (खदस्य काशात्मकस्य परमेश्वरस्य—*Sayana*) ; also of the *rudra* who works with terrors, the terrible Lord (रोद्रकर्म कर्तुः—*Daya*.).

8. *Ṛsabhasya retasā*, with the vigour of the bull, the impregnator (ऋषभस्य गवामावधानस्य वृषभस्य—*Sayana*). The milk and butter which are required as nutrition are dependent upon the cows bearing calves.

Also with the vigour of the excellent one (ऋषभस्य श्रेष्ठस्य रेतसि नीये—*Daya*.).

## Hymn-29

1. *Mahab yantah su-mataye cakanah*, offering great praise and desirous of his favour. (महः महान्ति स्तोत्राणि—*Sayana* ; महः महद् विज्ञानं—*Daya*.; मन्तः उपमन्तः, प्राप्नुवन्तः ; सुमते शोभनानुप्रहात्मिका तवीया धृष्टिः ; उत्तम प्रज्ञायाः *alternatively*,

महोमहत्कर्मयन्तः अनुतिष्ठन्तः ; performing great worship ; सुमतये सुमति शोभनां स्तुति चक्रानां शब्दयन्तः, sounding of uttering praise—*Sayana*).

2. *Yasmin-haste*, in whose hand ; *alternatively*, *haste* (hand) is derived from the root *han* (√हृच्), to strike : it is quick to strike (हस्ते हन्तेः, भाषुर्हन्ते Nir. I.7) ; thus "in whom the slayer of foes", (हस्ते हन्तयस्मिन्निन्द्र इत्यर्थः—*Sayana*).

3. *Vasanaḥ atkam surabhiḥ*, wearing a graceful and ever-moving form.

*Atkam*, ever moving form (भक्तं सततगमनशीलमात्मोयं रूपं—*Sayana* ; all covering clothes (व्याप्तशीलं वस्त्रं—*Daya*).

*Surabhiḥ*, graceful (सुरभिं प्रशस्तं—*Sayana*) ; well perfumed (सुगन्धं—*Daya*).

5. *Uti*, with the offerings (कृती कृत्या तर्पणेण हविषा with satisfying oblation—*Sayana*) ; with means of protection (रक्षणायया क्रियया—*Daya*).

6. *Hiri-siprah*, one with green or azure coloured chin, or nose (हिरिशिप्रः हिरौहस्ति शिप्रे हनुनासिके यस्य सः—*Daya*). This refers to the tint of sky.

एवा = एव (विपातस्य चेति दीर्घः—Panini VI.3.135).

## Hymn-30

For verse 3, see Nir. IV.17.

1. *Ardham it-asya*, the sun brightens only the half of the globe of the earth—*Daya*.; *alternatively*, a mere portion of Him is equal to both earth and heaven (अस्य इन्द्रस्य उभे रोदसी धावापृथिव्यो अर्धमित् अर्धमेव प्रति । अस्मिन्नेत्यार्धभागो धावापृथिव्योः प्रतिनिधिर्भवति—*Sayana*).

2. *Dive dive suryah darsataḥ*, the sun was made daily visible (विदेदिदे प्रतिदिनं वृक्षेणानृतः सूर्यो दशंतः दशन्तीयः भूत भवति—*Sayana*), i.e. by Indra's breaking asunder the clouds.

3. *Adyacit nu cit tat apah nadīnam*, and today the function of the rivers is the same as it was in ancient times.

In this line, the words *nu cit* (नू चित्) is a particle, and is used in the sense of ancient and modern; *nu ca* (नू च) is also used in the similar sense. (Nir. IV.7).

### Hymn-31

3. For *kutsa* and *susna* see earlier notes.

*Kutsena*, by thunderbolt (कुत्सेन दध्नेण—*Daya*.; Nigh. II.20).

*Susnam*, strength or power (शुष्णं बलं—*Daya*.). Nigh. II.9; also the one who dries or exploits; the name of an asura also (मनुष्यं शोषयितुम् शक्यं प्रबलं शुष्णं सर्वस्य शोषकमेतत्संगमत्तुर्—*Sayana*).

For *Suryasya cakram*, chariots or wheels of the sun; see सुराचक्रं स बृहज्जात घोचसा (I.130.9) and सप्त घुञ्जन्ति रपनेक चक्रं (I.164.2).

4. For *dasyu*, *sambara*, *divodasa* and *bharadvaja*, see earlier notes.

*Sambarasya*, of the clouds; of the enemies hostile like clouds (शम्बरस्य ह्येषस्येव शत्रोः—*Daya*.; Nigh. I.10).

*Divodasaya*, for the giver of enlightenment (दिवोदासाय विज्ञानस्य दात्रे—*Daya*.).

*Bharadvajaya*, for the possessor, or the acquirer or seeker of knowledge (भरद्वाजाय विज्ञानं धर्त्ते—*Daya*.). Wilson comments on this verse thus : *Sambara* is more usually styled as an *asura*, and hence it would appear that *dasyu*, and *asura* are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

### Hymn-32

1. *Tavase*, for the strength; for the strong or powerful (तवसे बलाय—*Daya*.; तवसे तवत्विने बलवसे—*Sayana*).

*Turaya*, for the quick accomplisher; for the rapid (तुराय क्षिप्रकारिणे—*Daya*.; त्वरमाणाय—*Sayana*). Also see Sv. I.322, where the verse occurs with slight variations.



4. *Nivvabbhī*, with young ones (नीव्याभिः नवतराभिः—*Sayana* ; this refers to mares according to *Sayana*). Also those who can provide everything worth having—(नीविषु प्रापयिषेयु भवाभिः—*Daya.*).

*Puruvirabbhī*, with numerous colts or young male horses (पुरुवोरभिः पुरुषां बहूनां वीरयित्रीभिः बडवाभिः—*Sayana*) ; also with the armies which include a large number of brave young men (पुरुवो बहवो वीरा यासु सेनासु तानिः—*Daya.*). (With very new or young mares bearing male progeny of many—*Wilson*).

*Girvanah* (vocative), O, the one adored by praise-bestowing words or speech (गिरवणः य उतमाभिर्वाग्भिः सेव्यते तत्सम्बुद्धो—*Daya.* ; गिरा स्तुत्या संमज्ज-नीयेन्द्र—*Sayana*).

5. *Apah daksinatah*, the waters at the southern declination (दक्षिणतः दक्षिणायने ऋषः उदकानि—*Sayana*) ; i.e. at the commencement of the rainy season, when the sun has moved to the south of tropics) ; or on the southern or the right side in general (दक्षिणपार्श्वतः ऋषः जलानि—*Daya.*).

### Hymn-33

2. *Vivacah*, men of various speech ; they, of whom the speech has the form of many kinds of praise (विषाचः विविधाः स्तुतिरूपा वाचा येषां तादृशाः—*Sayana*) ; they who possess speech full of various disciplines of knowledge—विविध विद्यायुक्ता वाचो येषान्ते—*Daya.*).

3. *Ubhayan amitran dasa vṛtrani arya ca*, you have destroyed both classes of enemies, both *dasa* and *arya* adversaries ; i.e. destroyed the *dasas*, who are opposed to the prescribed conduct of duties, and the *aryas*, who are seriously following the rightful duties (*Sayana*) ; but according to *Dayananda*, having divided people into two classes, non-friendly (अमित्रान्) and *arya* (आर्या), you destroy the non-friendly (अमित्रान् दुष्टान्दुस्सर्वपीडकान्) and provide to the *arya* (आर्या धर्मिष्ठानुत्तमान् जनान्) with the appropriate wealth (दासा दातव्यानि वृत्राणि घनानि) ।

*Dasa*, things worth giving (दासा दातव्यानि—*Daya.*).

*Vṛtrani*, the wealth (वृत्राणि घनानि—*Daya.* ; Nigh. II.10).

4. *Nemādhita*, that which reduces the number to half (नेमधिता नेम शब्दोऽर्धवाची-स्वीनेम इत्यधेत्य—*Nir.* III.20 अर्धाः कल्पिष्याः पुरुषा धीयन्त एष्विति नेमधितवः संक्रामाः—*Sayana*).

Alternatively, the one who gives recognition to the virtuous in the group vicious and virtuous both (नेमधिता घामिकाऽधामिकयोर्मध्ये घामिकाणां महीतारः—*Daya.*).

*Pṛtsu*, in the battle, i.e. in the armies (पृत्सु संग्रामेषु सेनासु वा—*Daya.*).

*Svarsata*, very precious wealth for the sake of enjoying it (often the wealth, the spoils, of enemy—(स्वर्पाता स्वः सृष्टुं श्ररणीयं घनं तस्य संगजनायम्—*Sayana*) ; the giver of pleasure (सुखस्य दाता—*Daya.*).

5. *Gosatamah*, from *go* = speech ; *gosa*, the one who enjoy the benefits of speech (गोषतमाः ये गा यावः सनन्ति सेवन्ते ततोऽतिशयिताः—*Daya.*; *Sayana* is not clear—गवां संभूयतमाः सन्तः)

*Gosa*, (गोष) is also dawn (*Wilson*).

### Hymn-34

2. *Parubutah*, invoked of many (पुरुभूतः बहुभिः सक्तः—*Daya.*).

*Parugurtah*, tried and tested for his efforts by many (पुरुगूर्तः बहुभिः स्वमितः कृतपुरुषार्थकः—*Daya.*).

*Puruprasastah*, honoured by many ; superior to many (पुरुप्रशस्तः बहुपूतमः—*Daya.*).

4. *Divi arca iva*, adorable for all worthy accomplishment (दिवि कमनीये दृढे ध्यवहारे सर्वेण सत्किमेव—*Daya.*) ; with reverence like adoration (*Wilson*).

*Masa*, with measure (मासा मानेन—*Sayana*) ; months (मासा चैत्राद्याः—*Daya.*).

*Dhanvan*, in the desert place, the dry sandy place (धन्वन् धन्वनि मरुत्वेणे—*Sayana* ; वायुकायुन्ते स्पष्टे—*Daya.*).

### Hymn-35

2. *Tridhatu gab*, earth which furnishes three noble metals, copper, silver and gold (त्रिधातु सुवर्णरजतवाम्नाणि क्षयोघातवो पिबन्ते यस्मिंस्तद् गाः पृथिवी—*Daya.*) ; or the three milk products furnished by cow,—milk, curds and butter (त्रिधातु त्रिधातुः क्षीरवधियुतावां क्षयाणां धारमिवीः गाः—*Sayana*).

5. *Anyatha*, a different (course), i.e. consign him to death ; a course different from that of living being ; or do not do to the contrary (कदाचिदन्यथा मा कुर्याः—अन्यथ,—*Daya*).

*Durab*, door (दुरः द्वाराणि—*Daya*.) ; Sayana gives two meanings: doors and difficulty destroying enemies (दुरः विघ्नेषु वारयिता शत्रूणां । यद्वा दुरो द्वाराणि शत्रुसम्बन्धीनि विपदयस्त्वं) ।

*Dhenoh*, of the cow ; or the speech or praise (धेनोः वाचः—*Daya* ; Sayana gives both the meanings and hence alternative interpretations also).

*Sukradughasya*, giver of pure gifts (सुकदुग्धस्य सुक्राणां निर्मलानां दोग्धुरिन्द्रस्य ; and also सुक्रस्य पयसो दोग्धया धेनोस्त्वया दत्ताया गोः सकाशात् मा निर्गच्छेयम्—*Sayana*).

*Angirasan*, supermost amongst the vital breaths (आङ्गिरसान् अङ्गिरःसु गानेषु साधून्—*Daya*).

### Hymn-36

2. *Syuma-grbhe dudhaye arvate*, seizer of an uninterrupted series of foes (*syuma* from *sew*, स्यूमग्रभे स्यून्: स्यूतान् अविच्छेदेन वृत्तंगतान्, i.e. uninterruptedly present, शत्रून्गृह्णते, to whom he seizes enemies; दुग्धये । दुग्धिहिंसाकर्मा, तेषां हिंसकाय, for their destruction (being lines or threads without interruption—*Sayana* ; स्यूमाननुस्यूतान्गृह्णाति धस्ते दुग्धये हिंसकाय अयंते प्राप्ताय —*Daya*).

5. The prefix *abhi* put for the compound verb *abhibhu* (अभि भविष्यु) ।

*Bhuma abhi*, you prevail, or may we become from all sides, (भूम बहुतराणि अभि भवसि—*Sayana*, अभि भवेम—*Daya*).

*Dyauh na*, like the illumination, like the sun (धीः प्रकाशः न इव —*Daya*; धीर्न सूर्यं इव—*Sayana*).

*Aryah*, belonging to our enemy (अर्यः अरेः संबन्धीनि—*Sayana*; master, the controller (अर्यः स्वामी—*Daya*).

Aso yatha nah, be to us no other; not be as to us (literal); may you become our own; in what manner, thou art especially or exclusively ours, so mayest thou be that, our property or friend (*Sayana*).

### Hymn-37

For verse 3, see Nir. X. 3.

3. May the ever-running steeds, the chariot horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food; lest the nectar of *vayu* be wasted (चित् नु वायोः भ्रमृतं वि दत्सेत्) ।

*Vayu* is the deity of the middle region; the Nirukta quotes this verse in that context (X.3).

The constantly running (आसस्रणातः आसस्रवांतः) steeds, the chariot-horses, i.e. the horses which draw the chariot (रथ्या अश्वा रथस्य बोधारः) who move in a straight line (ऋज्वन्तः ऋजुगमिनः), i.e. whose course is straight. May (they) bring Indra, who is becoming very powerful (वयसानं अभिवसायमानभिन्द्रम्) in a car of blessed wheels (सुचक्रे कल्याणचक्रे रथे योगाय) in order to join the old and the new food ((नवं च पुराणं च) The word *sravas* is a synonym of food (so called) because it is heard (√ श्रु). So that the Soma-draught of this *vayu* may not be wasted.

According to *some*, the verse is primarily addressed to Indra, the function of *vayu* being subordinate; according to others, it is primarily addressed to both. (Nir. X.3).

### Hymn-38

1. Mahim, the great speech (महीं महतीवाचं—*Daya*.; Nigh. I.11); the great (महीं महतीं—*Sayana*).

Indrahutim, invocation of Indra, the resplendent Lord.

2. Devahutih, invoked by *devas*, the enlightened ones (देवहृतिः देवैर्विद्वद्भिः प्रमंसिता—*Daya*.).

4. Masah, saradah, dyavah, months, seasons (or years) and days (मसतोः रातेः मासाः वारदः ऋतवः द्यावः प्रकाशयुक्तादिवसाः प्रकाशा वा; वारदः संवत्सरस्य—*Sayana*).

## Hymn-39

1. The epithets used for Soma are :

**Mandrasya**, of the exhilarating (मन्द्रस्य मोदवस्य मदकरस्य वा—*Sayana* ; भानन्दत भानन्दयतः—*Daya.*).

**Kaveh**, of the learned ; of the heroic (कवेः विदुषः विक्रान्तस्य—*Sayana*).

**Divyasya**, of the shining one, of the noble intentions, the divine (दिव्यस्य कमनीयास्विच्छासु साधोः—*Daya.*; दिवि भवस्य—*Sayana*).

**Vahneh**, of the fruit-bearer ; the bearer of all knowledge like fire (पक्षेः सकलविद्यानां बोद्धव्यैरिव—*Daya.*; बोहुः—*Sayana*).

**Vipramanmanah**, of the one praised by sages (विप्रमन्मनः विप्रस्यमन्म विज्ञानं यस्मिंस्तस्य—*Daya.*; विप्रामेधाविनो मन्मानः स्तोतारो यस्य—*Sayana*).

**Vacanasya**, of the laudable (वचनस्य वचनीयस्य स्तुत्यस्य—*Sayana*).

**Sacanasya**, of the one gathered ; of the one to be served, honoured (सचनस्य समवेतस्य—*Daya.*; सेव्यस्य—*Sayana*).

All these attributes could hardly be of the beverage, came to be known under the name of Soma (very inapplicable to a beverage—*Wilson*).

**Isah**, food or desire.

**Go-agrah**, of which the chief is speech (or cattle).

(गो प्रप्राः गौर्वाग्रा उत्तमा यासु ताः—*Daya.*; गवोऽग्रे प्रमुखे या सा तादृशाः—*Sayana*).  
In no way, cow or cattle is desired for food as such. Cattle is demanded for milk, butter and the like.

3. **Aktun**, the nights ; i.e. fortnights, half-months etc. (अक्षतुरिति रात्रिनाम, Nigh. I.7 ; अतश्च तत्संबन्धात् पक्षमासादयो सक्यन्ते—*Sayana* ; रात्रीः—*Daya.*).

**Dosa**, nights, the early morning (दोषा रात्रि, Nigh. I.7;—*Sayana*; प्रभातवेलाः—*Daya.*).

**Vastoh**, the day (वस्तोः दिवसं, दिनं—*Sayana* and *Daya.*).

Saradah; the year (शरदः सन्ततरांशम्—*Sayana*); the seasons like autumn etc. (शरदः शरदाक्षीन् ऋतून्—*Daya*.).

Induh, moon (a synonym of Soma too); this moon is the emblem present in the sky, इमं केतुं, in the text (इमं सोमं चन्द्रात्मना नभसि वर्तमानं—*Sayana*).

Evidently the verse appropriately refers to Soma, the moon, and not the beverage (on the same lines, the verse 1 may be interpreted).

### Hymn-40

1. Gane, in the assembly of enlightened ones (गणे गणनीये विद्वत्संघे—*Daya*.), in this prayer—assembly (प्रसमत् स्तोतृसंघे—*Sayana*).

Ut pra gaya gane a ni-sadya, sitting in the assembly of the enlightened ones, offer prayers (गायः स्तुहि—*Daya*.); or respond; i.e. listen to our hymns of prayer (गायः प्रस्माभिः कृतं स्तोत्रमृषलोक्य—*Sayana*).

5. Niyutvan, the one, possessing the yoked steeds (नियुत्वान् नियतोऽश्वाः, तद्वान्—*Sayana*); the resplendent Lord, the prime mover of the creation (नियुत्वान् नियन्तेऽस्वर इव, नियुत्वानिति ईश्वर नाम, a synonym of Lord or master—*Daya*.); राट्नी = प्रभुः = नियुत्वान् = इन्द्रः these four are synonyms of Lord or *isvara*,—Nigh. II.21. For इन्द्रः, see 1.164.21 (इन्द्रोविश्वस्य).

### Hymn-41

2. Kakut, the well-disciplined, i.e. accurately spoken speech (काकुत् सुविजिता वाक् । काकु = वाक् Nigh. I.11); tongue (चिह्ना—*Sayana*).

5. Pra asman ava prtanasu pra viksu, defend us in combats, and against all people (विषु); i.e. not only in foreign aggressions, but also in the internal revolts. (Curiously, on this basis Wilson concludes that "the religious party had opponents amongst the people in general").

Satakrato, O the accomplisher of numerous sorts of actions (सतक्रतो बहुविधकर्मान्तिन्द्र—*Sayana*); the one endowed with innumerable faculties and potentialities for noble selfless actions (सतक्रतो प्रसंज्यमान उत्तमकर्तृन् वा—*Daya*.); the one who is selfless in cent per cent actions,



### Hymn-42

3. Tam-tam it a isate, whatever, it may be, he gets it.

Isate, gets it (ईषते प्राप्नोति, ईषतीति गतिकर्मा, Nigh.II.14—*Daya*;  
आ + ईषते = एषते प्रापयति—*Sayana*).

### Hymn-43

For the hymn, see Aitareya Aranyaka V.2.5.

1. Divodasa, the servants of a divine order ; (in later mythology a king) ; for *Sambara*, see earlier notes.

*Yasya tyat Sambaram made*,—here *tyat* = तत् प्रसिद्धं यथा भवति तथा, such as that which usually happens ; i.e. it is so well known.

4. *Maghonam savah*, the extraordinary strength of Indra, the magnanimous, (माघोनं एन्द्रं शवः भसाधारणं बलं—*Sayana* ; *maghonam* is also the one who possesses immense wealth (माघोनं बहुधनवन्तं, शवः बलहेतुं—*Daya*).

### Hymn-44

For verse 21, see Nir. VI.17.

1. *Svadhapate*, lord of the offering ; cherisher or protector of Soma libation (स्वधापते स्वधाया अन्नस्य सोमसदानस्य पालक—*Sayana* ; स्वधा = अन्न or food, Nigh. II.7) ; lord of food (अन्न स्वामिन्—*Daya*).

2. *Sagmah*, one with peace, happiness, enjoyment (शग्मः शग्मं सुखं विचते यस्य सः । शग्मं आदिभ्योऽच्—Panini 5.2.127) ; one who provides happiness to others (शग्मः सुखकरः—*Sayana*).

*Iuvi-Sagma*, the lord with plenty of happiness (तुविशग्म बहुसुखेन्द्र—*Sayana*).

6. *Vipah na*, like the wise persons (विपो विप्रस्य मेधाविनः न इव, सर्वकार्य-कृशला इत्यर्थः, like the persons efficient in several works—*Sayana* ; विपः मेधावी—*Daya*., Nigh. III.15).

7. *Stanlabhīb dhautaribhīb*, by his robust agitators (स्तौलाभिः स्तूलाभिः प्रवृद्धाभिः धौतरीभिः कम्पनकारिणोभिर्वृद्धाभिरीदृशीर्महम्बिर्वा युक्तः सन्, with his stout causers of trembling; Sayana supplies the words, joined with such mares—यद्धाभिः—the epithets may be applicable to Maruts also). स्तौलाभिः = स्तूले भवाभिः = स्तूलाभिः (in place of ए, we have व् — वर्णभ्यत्ययः — *Daya.*).

8. *Vapuh*, the nice form of body (वपुः सुख्यं शरीरं—*Daya.*; वपुः = form, स्वप्नाभ, Nigh. III.7).

9. *Seḥa* = *Seḥ* (द्वयचोतस्तिद् इति दीर्घः—Panini VI.33.134).

11. *Jasvane*, for the wicked ruler, who unjudiciously transfers the property from one hand to another (अस्वने भन्यायेन परस्वप्रापकाय कुप्टाय राज्ञे —*Daya.*; असतीति गतिकर्मा—Nigh.II.14).

13. *Yādhe* = *Yāḍhe* (दुष्मादीनां दीर्घोऽभ्यासस्य—Panini.VI.1.7).

14. *Matā* = *Mat* (संहितायामिति दीर्घः—Panini VI.1.70).

15. *Dhinam*, of the doer of virtuous actions; of the offerer of prayers (धीनां उत्तमानां कर्मणां—*Daya.*; ध्यातॄणां स्तोतॄणां कर्मणां वा—*Sayana*; धीरिति कर्मनाम—Nigh. II.1).

*Karudhayah*, the upholder of the institutor of rites (कारुध्यायाः कारुणां कर्तॄणां यजमानानां धारयिता—*Sayana*); the upholder of technicians (कारुणां शिल्पीनां धारकः—*Daya.*).

17. *Jahī* = *Jahi*, leave, forsake, abandon. (अज्ञापि पूर्ववत् दीर्घः—*Daya.*)

19. *Harayah*, the trained horses (like), हरयः सुशिक्षिता मशवा इव (*Daya.*); हरयः मशवाः—*Sayana*.

*Vrsa-rathasah*, those equipped with strong chariot army (of charioteers) (वृषरथासः वृषा बभ्रुवन्त रथाः सेवाङ्गानि येषां ते—*Daya.*).

*Vrsa-resmayah*, equipped with shower-yielding reins (*rasmī* = ray or rein both); reins of horses strong enough for all successful operations. (वृष-रस्मयः रस्मय इव विजयसुखवर्षकास्तेजस्विनः —*Daya.*; यपितारोरस्मयः मशवा येषां तादृशाः—*Sayana*).



Tritesu, in the well known fire, lightning and the sun, the three forms of energy, the terrestrial, (frictional) ; the mid-spatial (electrical) and the solar (nuclear)—(त्रितेषु प्रसिद्धे (अग्नि) विद्युत् सूर्येषु—*Daya.*).

24. The *Soma* (सोम) has been shown to be the source of the energies of Indra, who, when exhilarated with this Soma makes the dawn etc. (verses 23 and 24).

*Dasayantram utsam*, deeply-organized secretion; a well (source of water) with ten machines.

*Utsam*, water or milk having the property of flowing (उत्सं उत्सरण-शीलं पयः—*Sayana*) ; well and the like, ever-streaming with water (उत्सं कूपमिव जलेन विलम्बं—*Daya.*).

*Dasayantram*, body with the ten machines, that is, the physical body complex with five sense organs and five organs of actions, (organs and functions of the body which are the result of the nutriment furnished to the child by the matured milk. (*Sayana*). For ten *yantras*, we have : (i) चक्षुश्च श्रोत्रं च मनश्च वाक्च प्राणापानी देह इदं शरीरम् । द्वौ प्रत्यञ्चावन्तु सोमो विसृज्यते तं मन्ये दद्यन्तमुत्तमम्,—the eye, the ear, the mind, the speech, two vital airs, the form, the body, the two creations inverted and direct—these are tenfold *utsas* or state of being (unknown supplementary quotations, the *khila*) ; (ii) नव प्रातर्गृहा गृह्यन्ते नवमिदं हिण्यमानं स्तुवते स्तुवे स्तोमे दद्यन्तं गृह्णाति (Ait Br. III.1)—the Soma is offered with nine texts to Indra and then this tenth) ; (iii) दसैतान्त्वयं : प्रातः सवने प्रहान् गृह्णाति San.Br. XIV.2.

To *Dayanada*, the ten *yantras* are the five *tanmatras* or the subtile elements, and the five gross elements (रूप, रस, गन्ध, स्पर्श, कल्द, पृथिवी, जल, अग्नि, वायु and आकाश).

## Hymn-45

1. *Turvasam*, one who readily gets control on those who injure others (तुर्वसं हिंसकानां यथाकरं—*Daya.*) ; also see I.36.18, our notes.

*Yadum*, the man who exerts (यद् प्रयत्नमानं नरं—*Daya.*) ; the one who exerts to deprive others of their property ; a robber ; an exploiter (इतरधनाय यततेऽसौ यदुमं नृप्यस्तं—*Daya.* ; see I.36.18) ; the names of two kings, who were in exile or captivity in the land of enemies (तुर्वसं यद् चैतस्संज्ञौ राजानौ यदुमिदं रदेष्टे प्रसिप्तौ—*Sayana*).

5. **Ekasya**, of the one ; of the needy (एकस्य अग्रहामस्य—*Daya*.); of the adorer or devotee (स्तोतृः—*Sayana*).

6. **Nrbhih suvirah ucyaśe**, you are glorified by men, O the bestower of male descendents.

**Suvirah**, endowed with or possessed of sons, grandsons and the like to be given (सुवीरः शोभनैर्बोहिः पुत्रपौत्रादिभिः स्तोतृभ्यो दातृभ्यैत्येत इति—*Sayana*); the one who has the finest group of young and brave (शोभनावीरा यस्य सः—*Daya*.).

7. **Brahmanam**, the great and mighty (ब्रह्माणं परिवृद्धं—*Sayana*); the one who knows all the Vedas (चतुर्वेदविदं—*Daya*.).

**Brahmavahasam**, the one attracted by prayers (ब्रह्मनाहृतं ब्रह्मणिः स्तुति-स्पर्शमन्त्रैर्बह्वीर्यं—*Sayana*); the one attracted by, or the one who teaches the Vedic verses along with their meanings and accents (वेदानां सन्ध्यायं सम्बन्ध त्वराणां प्रापकं—*Daya*.).

8. **Prtanasahah**, subduer of hostile armies (पुत्रनाशहः ये पुत्रानां शत्रुसेनां सहन्ते ते—*Daya*.; पुत्रनाः शत्रुसेनाः । तासामपि मवितुः—*Sayana*.).

9. **Adrivah**, O wielder of thunderbolt, like that (हे अद्रिवः, चातुष्पा-त्यनेने न्यद्विवंजः—*Sayana*); like the sun, the producer of clouds (मेघकर सूर्यवद् वर्तमान—*Daya*.).

**Dṛhlani**, the strongholds, cities or forces (दृष्टहानिषित् दुष्टानि स्तिराभ्यपि पुराणि वनानि वा—*Sayana*); definite and certain armies (दृष्टानि विश्वस्तानि सैन्यानि—*Daya*.).

**Mayah**, delusions ; snares ; enemy-devices (मायाः च यदुषिनिर्मिता—*Sayana* ; कपटादि—*Daya*.).

**Ananata**, O the unbending (used as an epithet of Indra) (हे अनानत, अप्रह्वोभूतं सर्वाङ्घ्रिकृतेन्द्र—*Sayana* ; शत्रूणां समीपे नम्रताराहित् i.e. non-reconciling towards enemies and unyielding in war—*Daya*.).

10. **Ahumahi**, we invoke, honour or praise (अहमहि आह्वयामः स्तुम इत्यर्थः—*Sayana* ; प्रशंसेम—*Daya*.).

**Tam um tva**, (तम् त्वं त्वा), such as thou art; to you as you are.

11. धृषी = धृषि (अयचोऽस्तित्व इति दीर्घः—Panini VI.3.134.)

12. Wilson gives the literal translation thus :

With praises, by our horses (धर्मद्विः) horses (धर्मतः), food (पात्रान्), excellent (अवाम्यान् अवणीयान् प्रसस्यान्) Indra by thee, we conquer deposited (विद्ध) wealth (धनं).

13. Bhare, in the battle (भरे चङ्ग्रामे — *Daya.*, *Sayana* ; Nigh-II.17).

14. दिनुही = हिनुहि (संहितायामिति दीर्घः—Panini (VI.1.17).

16. *Vṛsokratub*, the one with dominating learning or wisdom (वृषक्रतुः यथा वसवती क्रतुः प्रज्ञा यस्य चः—*Daya.*) or the giver of rain (वर्षं कर्मा —*Sayana*).

17. *Sivah*, insurer or giver of happiness (शिवः सुखकरोऽस्त्येव सखा मित्रपूतश्च सन्—*Sayana*) ; auspicious, benevolent. (शिवः मंगलकारी, सखा सुहृद् —*Daya.*).

21. *Vajebhīh*, one equipped with food, learning etc. (वाजेभिः विज्ञानान्नादि कारिभिः—*Daya.*).

*Asvibhīh*, by the moving bodies, like the sun and moon (अश्विभिः सूर्याचन्द्रम आदिभिः—*Daya.*).

*Gomadbhīh*, with cow, extensive land, or speech (गोमद्विभिः प्रसस्तभूमि-धेनुवाप्युक्तेः—*Daya.*).

*Niyudbhīh*, by mares (नियुद्विभिः वरुवाभिः—*Sayana*) ; by the definite reasons (निश्चितहेतुभिः—*Daya.*).

24. *Kuvitsasya*, a certain person who does much (*kuvit*) harm (*syati*). (कुविस्सस्य कुविद्वद्बुधः स्यति हिनस्तोति कुवित्सो नाम कश्चित्—*Sayana*); butcher or slaughterer of many ; the slicer (यः कुविन्महत्सुनति विभजति तस्य —*Daya.*).

25. *Matarah*, mothers, worthy of reverence (मातरः मान्यप्रदाः —*Daya.*).



**Vatsam na matarah**, as parent (mothers) cows to their young ; just as cows low and proceed fondly towards their calf without delay (यथा मातरो गावो गृहे पत्तमानं वत्सं शीघ्रमभिगच्छन्ति, तद्वत्—*Sayana*). Alternatively, our prayers are being recited to you, in the same way fondly, as the cows utter their bellow when they look at their calf (मत्सदीया वाचस्थाम् प्रभिनोनुयुः प्रभितः शब्दयन्ति स्तुयन्ति । यथा गावो वत्समभितक्ष्य हम्भारक्षं कुर्वन्ति तद्वत्—*Sayana*).

26. **Duh-nasam**, one who is lost or destroyed with difficulty ; not easily lost.

**Asva-yate**, behaving as a horse ; or one who desires horses.

**Gavyate**, behaving as a cow ; or one who desires cows.

You are (the provider of) cow to one who wants a cow and horse to one who desires a horse.

28. **Gavahna dhenavah**, milch-cows (*dhenavah* giver of milk—*वेनयः दुग्धदाह्वः—Daya.*, *धेनवः योग्यः—Sayana*).

29. **Vivaci**, the function, the yajna or sacrifice, in which various praises and prayers are repeated (विवाचि विविधाः स्तुत शस्त्रात्मिका वाचो यस्मिन् वक्षे तस्मिन्—*Sayana* ; विविधार्थस्तथार्थं प्रकाशिका वाचो यस्मिन् व्यवहारे—*Daya.*).

30. **Stomah vahistbah**, most elevating praise (वाहिष्ठः श्रेष्ठतमः स्तोमः स्तोमं—*Sayana* ; वाहिष्ठः प्रतिशयेन योडा स्तोमः प्रशंसामयो व्यवहारः, the most praise-worthy function—*Daya.*).

31. **Brbuh**, the architect (ब्रूः उक्त—*Daya.*); the technician in the service of Panis (ब्रूवर्तमानं पणोनां तसा—*Sayana*).

**Brbuh paninam varsisthe murdhan adhi asthat**, Brbuh or the technician stood over upon the high place, as if it were on the forehead of the Panis. Panis are traders or merchants.

**Uruhkakso na gangyah**, like the elevated bank of the Ganga (गार्हपत्यः गंगायाः कूले उन्नते भयः कसो न कदा हन उरुः विस्तीर्णः सन्—*Sayana*).

**Gangyah**, Dayananda derives the word from गं (*gam*), the earth, the one who goes to the earth is *ganga*; and approaching that is *gangyah* (i.e. also *ganga* is so called from going (√ गम्, गंगा गमनात्—*Nir.* IX.26). 31-33. These three verses form a *trica* (त्रिच) in the praise of

the liberality of *Bṛbu* to *Bhardvaja*, the ṛsi or seer of the hymn (*Sayana*). *Sayana* calls *Bṛbu* as a *taksa* (तक्ष), the carpenter or artificer of the Panis. See *Manu* X.107 for the legend :

भरद्वाजः क्षुधातस्तु सप्तो विजने वने ।

बह्वीर्गाः प्रतिजग्राह वृक्षेष्ठो महायदाः ॥

The illustrious *Bharadvaja*, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter *Bṛbu*. This story or legend has been concocted much later in history to show that whilst in distress, one can accept assistance from persons of a low caste even. (See *Nitimanjari* also for a similar legend). There is another way of looking at the legend : even a person, low born, can rise to high stature by liberality. *Sayana* says : a person inferior by caste becomes everywhere distinguished by generosity (जातिनो ह्यनोऽपि दातृत्वात् सर्वत्र श्रेष्ठो भवति).

## Hymn-46

### 1. See Yv. XXVII.37 also.

*Kasthasu arvataḥ*, places where horses encounter (*Wilson*); (काष्ठासु, in the cardinal directions; काष्ठासु दिक्षु—*Daya*.); in the quarters or regions of the horse, where horses are engaged; or according to *Sayana*, the battlefields; काष्ठासु यत्रास्या क्रान्त्या तिष्ठति तासु काष्ठासु संग्रामेषु यद्विक्रमश्च—*Sayana*). *Mahidhara* separates the two words and explains them as men invoke thee for victory.

Just as a charioteer to horses, so may we invoke you alone in all directions (सारथिरिव त्वां काष्ठासु दिक्षु इत् हवामहे—*Daya*.).

2. *Adrivah*, the wielder of thunderbolt;—the same as *vajra—hasta* (अद्रिवः वज्रवन् । यज्रहस्तं यज्रबाहो । यद्वा वादुणात्यनेनेत्यद्रि रत्ननिः, तद्वन्—*Sayana*); like the sun, shrouded with cloud (मेघयुक्तसूर्यवद् वसन्मान—*Daya*.); (चित्रं यज्रहस्तं अद्रिवः इन्द्र, all the terms are vocative).

*Satra vajam na jiguse*, abundant food to him who is victorious (सत्रा महत्प्रभूतं वाचं न घ्नन्निव, जिगुसे जितवते पुरुषाय भोगार्थं—*Sayana*).

*Satra*, by truth (सत्रा सत्येन—*Daya*.), abundant (महत् प्रभूतं—*Sayana*); together with protection (स+साधन्, *Mahidhara*, Yv.XXVII.38).

*Mahidhara* gives a peculiar explanation to *jiguse* (जिगुसे), valarous, not as applicable to a man but to a horse or elephant (अस्त्राय हस्तिने).

3. **Satraba**, the destroyer of mighty foes (सत्राहा महतां शत्रूणां हन्ता —*Sayana*); days of truth (सत्य दिनानि—*Daya*).

4. **Ṛcisama** : such form as the Re exhibits; such in form is Indra; a vocative for addressing Indra (हे ऋचोपम ऋचा सम ऋचमाद्युक्तं रूपं प्रतिपादयति तादृग् रूपेन्द्र—*Sayana*); venerable and to be honoured like Rca (ऋचाद्युक्त्य प्रशंसनीय—*Daya*).

**Tanusa, apsu, surye**, in the bodies (posterity), in waters, and in the sun; i.e. protect us in the battles of life so that we get abundant of posterity or descendents, waters and sunlight for our life. (descendents to work on our agriculture fields, water for irrigation and solar light for a good harvest).

6. **Vithara**, the painful; accompanied with pains (विपुत्र व्यथा-युक्तानि—*Daya*.); **carsani-saham**, the subduer of men or of enemies (चरणीसहं चरणीनां शत्रूभूतानां प्रजानामभिगम्यितारं—*Sayana*, शत्रूयेनायाः सोढारं—*Daya*).

**Pibdana**, the *raksasas*, from their uttering the inarticulate sound, Pip-Pip. (पिबन्ना पिबन्नानि रक्षांसि । पिहितमव्यक्तं शब्दयन्त इति पिबन्नानि —*Sayana*); the armies of enemies worth being crushed (पिष्टमर्हन्ति शत्रुसैन्यानि —*Daya*).

9. **Tridhatu saranam trivarutham**, —*Saranam*, a dwelling, a place of shelter (शरणं शान्तिवर्तु योग्यं—*Daya*. ; शरणं गृहं —*Sayana*).

**Tridhatu**, made of three materials, wood, brick and stone (usually the three metals are copper, silver and gold, त्रय सुवर्णरजतताम्रा घातवो यस्मिंस्तत् —*Daya*).

The following groups of three have also been considered: (i) three kinds of beings; gods, men and spirits, देव, मनुज, पितृ (ii) three precious articles: gold, silver and diamond, (iii) the three states of being: *रक्षा*, *हेष* and *प्रयत्न*, desire, avarice and action.

**Trivarutham**, a dwelling offering shelter or protection against three atmospheric conditions, heat, cold and rains (त्रिवरुथं शीतोष्णवर्षासूक्ष्म —*Daya*.; त्रयाणां शीतावप वर्षाणां वारकं —*Sayana*).

10.11 स्मा=स्म ; (निपातस्य चेति शेषः Panini VI. 3.135);

12. *Priya Sarma pitṛnam*, pleasant abode of their progenitors ; the beloved places in relation with progenitors (प्रिया प्रियाणि नामं पितॄणां स्थानानि पितॄणां जनकानां संबन्धीनि । तैरजितानीति यावत् । एतानि च विलम्बते शत्रूणां पुरस्ताद् विस्तारयन्ति । परित्यजन्तीति यावत्) ; they spread out or rest their persons ; or they spread out before the enemy the sites won by their forefathers until they abandon them ; perhaps it should be, as Wilson says, until they, the enemy, desist from the attack—*Sayana*).

*Chardih acittam*, the unsuspected defence (छदिः गृहं प्रचितं चेतनरहितं —*Daya*) ; or armour unknown by enemies (छदिः छादनं दायुधानां निवारकं कवचम्, प्रचितं शत्रुभिरज्ञातं यथा भवति तथा—*Sayana*).

(The unknown armour is solicited when a charge of horse takes place ; it may allude to the superiority of the arms of the *Aryas*, the mail worn by them being unknown to the *Dasyus* or barbarians, like steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians—*Wilson*).

### Hymn-47

For verses 8, 13, 16, 26 and 29, the Nirukta references are : 8 (VII.6) ; 13 (VI.7) ; 16 (VI.22) ; 26 (IX.12) ; and 29 (IX.13).

This is a hymn with numerous *devatas* (deities) :

For 1-5, *Soma* ; for the first quarter of 20th, gods (*lingokta devatah*) ; of the second quarter, the earth ; of the third, *Bṛhaspati*, and of the fourth *Indra*, of 22-25, *Prastoka*, the son of *Sṛṇjaya* (*danastuti*, praise for liberality) ; of 26-28, a *ṛṇa*, ratha or chariot ; of 29-30, *dundabhi* or drum, *Indra* is the deity of the rest.

1. *Ahavesu*, in the battles (*Daya*. ग्राह्वेषु संग्रामेषु ; Nigh. II.17).

*Rasavan* = *Saravan*, full of flavour ; juicy (रसवान् सादवांस्य भवति —*Sayana* ; महोपधि प्रसास्तरस प्रचुरः—*Daya*).

*Svadub*, tasty (स्वादुः सुखादयुक्तः—*Daya*).

2. *Sambarasya*, of *Sambara* (an *asura*, *Sayana*) ; of cloud (सम्बरस्य मेघस्य—*Daya* ; Nigh. I.10).

*Vṛtrabatye* = *Vṛtra-turye*, in the battle (Nigh. II.17 ; वृत्रहृत्वे संपादे—*Daya.*) ; during the time of killing of *Vṛtra* (वृत्रहृत्वे वृत्रहनकासे—*Sayana.*)

*Cyautna*, strength (ज्योत्ना ज्योत्नानि वसानि—*Sayana* ; *Daya.* ; Nigh. II.9).

*Navatim-nava*, ninety-nine cities or forts.

*Dehyah*, smeared or plastered (देह्यः विष्ठाः—*Sayana*, as if the cities consisted of stuccoed or plastered houses. Ninety-nine cities of *Sambara* have been frequently described.)

3. *Saturvih*, षट् उर्वी, six vast conditions ; lust (काम) ; anger (क्रोध) ; greed (लोभ) ; attachment (मोह) ; pride (मद) and jealousy (ईर्ष्या) ; also the six : heaven (धीः), earth (पृथिवी) ; day (महः) ; night (रात्रि) ; water (नामः) and plants (शोषपयः)—*Sayana*. [षट् उर्वी, षड्विधा भूमौ, the six types of grounds, —*Daya.*].

4. *Tisru*, three principal receptacles, plants, waters and cows (त्रिसृषु शोषधीम्बुषु गोषु च—*Sayana* ; earth, water and fire (भूम्यादिवु—*Daya.*) ; also safety, light and happiness (समर्थ, ज्योतिः and स्वः).

*Soma* as moon should not be confused with *Soma* as a plant. Also compare with त्वमिमा शोषधीः सोम विम्बास्त्वनयो मज्जनयस्त्वं गाः । त्वमा तत्तन्मोर्बन्तरिषी त्वं ज्योतिषा वि तमो ववर्थ—I.91.22.

5. *Skambhanena*, by the support (स्कम्भनेन धारणेन—*Daya.* ; also by the midspace (स्कम्भनेन स्तम्भन साधनेन मध्यवर्तिनान्तरिक्षेण—*Sayana*).

6. *Madhyandine savane*, in the midday (or noonday) rite —*Sayana* ; in the functional activity of the midday (माध्यन्दिने गृह्यं दिने ष्वे सवने वेरणे—*Daya.*).

7. *Vasyah*, excellent riches (वस्यः वसीयोक्तियेन वृष्टु धनं—*Daya.* ; वसीयः श्रेष्ठं धनं—*Sayana*).

*Vamanitih*, the one whose policy or strategy is appreciated (वामनीतिः वामा प्रशंसिता नीतियंस्व सः—*Daya.*) ; a careful guide to desirable affluence (वामानां वननीयानां धनानां वेदा मवा वसन्वर्थं श्रेष्ठमापनो वव—*Sayana*).



8. *R̥va ta indra sphavirasya babu*, O Indra, the two arms of the mighty one are stable. The phrase has been cited in Nir. VII.6 to show that sometimes gods are so described as if they are anthropomorphic, and they are praised in reference to their limbs (ऋक्षा त इन्द्रस्यविरस्य बाहु).

13. *Asme arat cit dvesah sanutah yuyota*, may he secretly separate the enemy even when far from us ; i.e. from us in the oblique (*asme* used in the sense of *asmad*, see Nir. VI.7, for the critical usage of *asme* (अस्मे) in different connotations. Dayananda uses *asme* for *asmakam*—अस्मे अस्माकम्).

14. *Apah gah yuvase sam indun*, here *apah* are waters. Sayana interprets in the sense of *vasatīvarī* (पयः वसती वर्माख्याः) waters: the portions of waters taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with Soma—see Katyayana, Sūtras 8, 9, 7-10, Yv. VI.23, and the Taittiriya Yajus, Prapathaka III, Anuvaka 12 (Wilson).

15. *Im, ई*, the supreme Lord, attainable (ई, प्राप्तव्यं परमात्मानं—*Daya*. ; ईमिति पवनाम Nigh. IV.2 ; ई एनमिन्द्रं—*Sayana*).

*Kṛnoti purvam āpāram*, makes first the last and vice versa (कृणोति पूर्वं प्रथमं अपरं पश्चिमं—*Daya*.) ; the principal singer becomes ordinary, and the ordinary one becomes the principal (यः प्रथमः भारी मुख्यः स्तोता तं जघन्यं करोति, यच्च जघन्यः स्तोता तं मुख्यं करोति—*Sayana*).

16. *Edhamana-dvit ubhayasya raja coskuyate visah indrah manusyan*—hating the impious, king of both, Indra offers to tribes and men. He scatters the impious, and hates them always who do not press the Soma juice. He distributes wealth among the Soma-pressers. King of both (उभयस्य राजा), i.e. the king of celestial and terrestrial wealth. The two words *coskuyamana* (चोष्कूयमाण, Rv. I.33.3) and *coskuyate* (चोष्कूयते) are reduplicated forms. (एधमाना न हर्षेयसुन्वतः । सुन्वतो जघ्नादधाति । उभयस्य राजा । दिव्यस्य च पार्थिवस्य च । चोष्कूयमाण इति चोष्कूयतेश्चकरोतवृत्तम्—Nir. VI.22).

18. *Rupam rupam—pratirupo babhuva*, Indra has assumed various forms (compare, अनिर्यवेको मूर्धनं प्रविष्टो रूपं रूपं प्रतिरूपो ययूव, *Katha Up.* V.9)—Indra (the resplendent soul), then becomes the same as Agni, the Lord adorable, or Visnu, the all-pervading, Rudra, Lord of



supreme vitality, or any deity to be adored. While interpreting the Vedic verses, this point is very significant ; Indra, Varuna, Agni, Mitra, Bhaga, Visnu, Rudra, Aryaman, whether taken as singles, or in pairs or in groups of three represent different phases of one and the same Lord,—a pure form of monotheism, neither atheism nor pantheism ; cf. *ekam sad vipra bahudha vadanti*—एकं सद् विप्रा बहुधा वदन्ति—I.164.46).

The phrase is applicable to the lower self as much as for the highest supreme. The lower self, the soul, transmigrates into the bodies of different species, and there it functions according to the new environments, essentially remaining the same. The physical body of man has ten thousands and more nerves, whereby the soul receives the impulses and communicates with the outside world. (हे मनुष्या य इन्द्रो मायाभिः प्रति वक्ष्णाय रूपं रूपं प्रति रूपं बभूव पुरुष इत्येते तदस्य रूपमिति । यस्याऽस्य हि दशशता एवो युषताः शरीरं वहन्ति तदस्य सामर्थ्यं वर्तते—*Daya*.).

Indra, is also identified with the Supreme Lord, *paramesvara*, the first cause in creation, ('इदि परमेश्वरं' इत्यस्य घातोरर्थात्तुगमात् इन्द्रः परमात्मा—*Sayana*).

19. *Harita*, pair of horses (हरिता हरणशीलावश्यौ—*Daya*.), yoked to the chariot of body—the five sense organs—a wise charioteer is one who keeps control over his horses ; that person alone enjoys who has a control over his senses and sense-lingerings.

*Tvasta*, an appellation for Indra, who is either the supreme Lord or the lower self (त्वष्टा तत्कृता जीवः—*Daya*.) ; the enlightened Indra (त्वष्टा दीप्त इन्द्रः—*Sayana*).

20. चिकित्सा = चिकित्स, अन्नं संहितायामिति दीर्घः—Panini VI.1.70).

There is a myth attached to this verse ; Garga, who is the seer of this hymn, it is said, lost his way in a desert ; thereon, he recited this hymn, invoked Bṛhaspati and Indra, as a result of which he regained his road. —A mere conjecture without a basis.

*Agavyuti Ksetram*, a place devoid of the pasture for grazing cattle (अगव्युति प्रमोचरं गोवंचार रहितं निजं क्षेत्रं देवं—*Sayana* ; *gavyuti* is also a measure equivalent to two kosas or four miles = 6.4 kilometers (अगव्युति क्षेत्रं परमाणं रहितं—*Daya*).

21. Uda-vraje, a country into which waters flow ; or a country of this name (उद व्रजे । उदकानि व्रजन्त्यस्मिन्नित्युद व्रजो देशविशेषः—*Sayana* ; उदकानि व्रजन्ति यस्मिन्स्तस्मिन्—*Daya.*).

*Sambaram*, to the cloud (Nigh. I.10) ; see pervious notes on it.

22. *Prastokah*, one who present (प्रस्तोकः यः प्रस्तोति—*Daya.*).

*Divodasat*, the giver of light (दिवोदासात् प्रकाशदातुः—*Daya.*).

*Atithi-gvasya*, the care-taker of guests ; one who comes to guests for helping them (अतिथिगवस्य योऽतिथीनामन्वृत्ति तस्य —*Daya.*).

*Dasa-kosayih*, lands pertaining to gold of ten treasures or of ten boxes (दशकोशयोः सुवर्णपूर्णान् दशसंख्याकान् कोशान्—*Sayana* ; कोशयोः याः कोशयान्ति ता भूमिः—*Daya.*).

23. The verse refers to the liberality of a rich king who gives away a large number of horses, and big quantities of gold, clothes and food.

*Hiranyapindan*, gold slabs.

*Dasa kosan*, ten bags, purses, or chests full of gold (दशकोशान् दशसंख्याकान् हिरण्यपूर्णान्—*Sayana* ; दशगुणघन पूर्णान्—*Daya.*).

*Adhibhojana*,—here *bhojanam* means wealth or riches .(भोजनमिति घननाम—Nigh. II.10 ; अधिकं घनं येषां मूल्यम्—*Sayana.*)

According to traditionalists, *Prastoka* (प्रस्तोकः). *Divodasa* (दिवोदास), and *Atithigvan* (अतिथिग्वन्) are the names of one and the same person.

24. *Atharvabhynh*, the preceptors, the non-injurers (अथर्वभ्यः अहितकेभ्यः—*Daya.* ; the seers of the family of *Atharva*—*Sayana.*)

*Payave*, for the civic guard (पापवे पातनाय—*Daya.*) ; *Payu* is a brother of *Garga* (*Sayana*).

*Asvabab*, the chief of a trust (अश्ववयः योजन्तु वः—*Daya.*) ; the one with horses (अश्ववयः अश्ववानेतत्संज्ञः प्रस्तोकः ; the same as *Prastoka*—*Sayana.*)

26. **Suvirah**, with good children, or with brave soldiers (सुवीरः गोमनयोरे: सुरपटै: पुत्रादिभिर्वायुस्तपच भव—*Sayana*).

**Gobhih**, with cow products like hide etc. (गोभिः गोविकारैश्चर्मभिः—*Sayana*); one full of learning and knowledge (गोभिः सुभिक्षिताभिर्वाग्भिः—*Daya*).

For this verse, see Yv. XXIX.52; Av.VI.125.1 and Nir. IX.12.

O lord of forests, our friend, promoter and a noble hero, indeed be firm in body, Thou art girt with cowhide, be strong. May Thy rider win what is to be won. —a noble hero, i.e. a blessed hero (सुवीरः कल्याणवीरः); be strong, i.e. be very firm (वीज्यत्येति संस्तपस्य); win what is to be won, i.e. what is worthy of winning (भास्याता ते जयतु जेतव्यानि)—Nir. IX.12.

27. **Gobhih pari-avrtam**, all round surrounded by cowhide or rays (गोभिः किरणैः भावृतं प्राच्छादितं परि सवंतः—*Daya*.; encompassed by the cowhide, गोभिः गोविकारैश्चर्मभिः परि परितः भावृतं भावेष्टितं—*Sayana*).

28. **Marutam anikam**, army of people (*Daya*.); precursor of Maruts (*Wilson*; मरुतां एतत्संज्ञानां देवगणानां मनीकं मरुभूतं तद्वज्रीघ्नगामी—outstripping in speed—*Sayana*); principal or leader (मूर्ध्न्य—*Mahidhara*).

**Mitrasya garbhah**, in the midst of the activity of vital breaths (मित्रस्य प्राणस्य गर्भः मध्यस्थः—*Daya*.). *Sayana* endeavours to make sense of, by saying, the car is to be considered as contained by *Mitra*, the ruler of the day, as moving by day, whilst by *nabhi* of *varuna*, it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of *Indra* or *surya* stands still.

*Mahidhara* derives *garbha* from √ गृ, *gr* to praise, and considers *mitrasya garbhah*, equivalent to *suryena stuyamana*, सूर्येण स्तुयमान, to be praised by the sun. *Nabhi*, he derives from √ नभ्, *nabh*, to injure, and translates it as the weapon of *Varuna*.

On these interpretations, *Wilson* comments: both Scholiasts labour superfluously to attach meaning to what was never intended to have any. —

29. Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with *Indra* and the gods, keep off the enemy farther than afar.

This is quoted in Nir. IX.13 (उपश्वासाय, पुषिर्वी च विर्यं च । बहुधा ते पौषं मन्यताम् । विष्टितं स्वावरं जङ्घमं च यत् । स हुन्दुने सहजोपग इन्द्रेण च देवस्य । दूरादूर्तरम्पसेषं गवन्, i.e. stationary and गन्तु, that are non-stationary ; think highly of thy loud call, O drum, associated with Indra and the gods, disperse the enemy farther than what is very far).

30-31. The two verses and also verse 29, refer to drum and its sounding as a signal. They have wider meanings than merely war signals. The war, the battle, the conflict, they refer to is not the conflict against political powers. This conflict refers to the inner struggle against vices of our own, the evil forces which overpower us in our weak moments. The conflict eternally continues in our subconsciousness and at various levels of our awareness. It is in the recovery of our lost or stolen cattle, Indra, the super-consciousness, ultimately becomes victorious. The horses, the chariots, *maruts*, *sambara*, *vṛtra* and other terms should be taken in this context. How desperate and critical becomes the situation when one has to say, "We have wandered into a desert where there is no track of cattle: the vast extant earth has become the protectress of murderers." (20).

The verses 29-31 recur in Yv. XXIX. 55-57.

### Hymn-48

2. *Napatam*, the one who does not destroy or cause the decline (नपातं नपातयि क्षारमनाशक—*Daya*.); a son (नपातं पुत्रं प्रशंसिषमित्यनुपज्ञात् प्रशंसामित्यर्थः—*Sayana*); (*urjah napatam*, the son of strength ; the one who does not cause the decline of strength or power—*Daya*.).

5. *Apau*, *adri*, *ṛta*, and similar terms like *mathitah* according to traditionalists refer to the water prepared to mix with the *Soma*, known as *vasativari*, the stones for grinding the *Soma*, and churning or attrition for the production of sacrificial fire. (आपः वसतीवर्याख्याः) ।

*Apah*, water (Nigh.I.12).

*Adrayah*, stones ; also clouds (अद्रयः आवाणः—*Sayana* ; अद्रयः मेघाः—*Daya*. ; Nigh. I.10).

*Vanah*, woods, or woodsticks for fire ; also rays of the sun (वना वसतिः शास्त्राणि च—*Sayana* ; वना किरणाः—*Daya*., Nigh. I.5).

**R̥tasya**, of water, (Nigh.I.12) (ऋतस्य यज्ञस्योदकस्य वा—*Sayana*).

6. **Urmyasu**, in the nights (ऊर्म्यासु रात्रिषु—*Daya*. ; Nigh.I.7 ; रात्रि नाभेतत्—*Sayana*).

The smoke (धूमः) or the dense water vapours proceed to midspace in the form of clouds, and as smoke goes to heights, its generator, *agni*, as if also goes along with it. (धूमो हि मेघात्मना परिणतः सन् अन्तरिक्षे गच्छति । कार्यकारणयोरभेदे विवक्षया तद् गमनमग्नानुपचर्यते—*Sayana*).

8. **Satam himah**, a hundred winters or a hundred years (शतंहिमाः शतं हेमन्तान् संपत्सरान्—*Sayana* ; शतं हिमाः वृद्धोर्हेमन्तानूतून् वा—*Daya*).

**Purbhiih**, by protections (पूर्भिः पालनैः—*Sayana*) ; by cities (पूर्भिः नगरैः—*Daya*).

10. **Tokam-tanayam**, the infant (तोकं सद्योजातमपत्यं, the newly born child—*Daya*.) and the tender (तनयं सुकुमारं—*Daya*.) ; both the words mean usually the *son*, but in the Veda, usually they occur in pairs, often interpreted as sons and grandsons (तोकं पूतं तनयं पौत्रं च—*Sayana*). But both are synonyms (तुक, तोकं, तनयः, तोकम्, तनयम् as अपत्यनामानि—Nigh.II.2).

For the use in pairs, see :

तोकं तनयम्, *tokam-tanayam*—

I.64.14 ; 92.13 ; II.25.2 ; VI.13.6 ; 48.10 ;  
VII.56.20 ; 60.8 ; IX.74.5.

तोकस्य-तनयस्य, *tokasya-tanayasya*—

I.100.11 ; II.30.5 ; IV.24.3 ; VI.19.7 ; 44.18 ;  
VII.82.9.

तोकान्य-तनयाय, *tokaya-tanayaya*—

I.114.6 ; 189.2 ; II.33.14 ; III.53.18 ; IV.12.5 ;  
V.53.13 ; 69.3 ; VI.1.12 ; 50.7 ; VII.52.2 ; VIII.9.11 ;  
X.35.12.

तोकै-तनये, *toke-tanaye*—

I.114.8 ; IV.41.6 ; VI.25.4 ; 31.1 ; 66.8 ;  
VII.67.6 ; 84.5 ; 85.5 ; VIII.23.12 ; 71.13 ;  
X.147.3.



तोकेषु-तनयेषु, *tokesu-tanayesu*—

VII.46.3.

11. *Sabah-dugham dhenum*, the milk yielding cow (सबहुपां ; सञ्चरति पयसो नाम ; *sabah* = milk ; अमरणहेतुभूतस्य पयसो दोग्धो घेनुं याम्—*Sayana*).

The milch cow, *dhenu*, is here introduced since the milk is the appropriate offering to the Maruts, the deities of a series of verses (11-15 etc.) in this hymn, or as an offering to *Pr̥snī*, the mythological mother of the Maruts, in the form of a cow, (वृश्निः = गोः = नमः; the sky, Nigh. I.4).

*Dhenum*, is also speech (धेनुरितियाहनाम्—Nigh. I.11 ; सबहुपां सञ्चरामना प्रचरिका, the fulfiller of all aspirations—*Daya*).

12. *Sumnaib eva-yavarī*, traversing the sky shedding delight (सुम्नेः सुखैः एवयावरो दुःखनिवारिका—dispeller of troubles by giving delights. —*Daya*).

*Sumnaib*, with the means of happiness (सुम्नेः सुखैर्हृतुमूलेः—*Sayana*).

*Evayavarī*, from *eva*, एव, who or what goes, as a horse, or the water of midair, the rain ; and *yavarī*, who goes with, i.e. who proceeds with rains, giving pleasures to others (एवयावरो एवैवेन्तुभिरस्वमेधमस्यानै-वदकैर्वा सह यान्तो अन्वेयामपि सुखार्थं दृष्टिजलेः सहागच्छन्ती तां धेनुमुपाजघ्वम्—*Sayana*).

13. *Bharadvajaya*, for Bharadvaja, for the possessor of enlightenment (वरद्वजायाम् धृतविज्ञानाय—*Daya*). Milk for him ; a twofold blessing (द्विधा) ; the cow which gives milk to universe, and food to sustain every one.

15. *Marutam*, like the band of men (मारुतं मनुष्याणामिदम्—*Daya* ; मनुस्तं यस्मिन्मनुष्यं—*Sayana*).

*Sardhabh*, strength (सर्वः = वसन्—Nigh.II.9).

16. *Samsamsam nu te apikarne*, close to your ears I speak your praise (lit. I celebrate thy praise quickly at thine ear) (संसिषं प्रसंसेषं नु उच्यः ते तव शपिकर्णे प्राञ्छादितं धोते—*Daya*).



17. *Kakambhiram*, the progeny of crows (*Wilson*) ; the protector of crows (काकम्बीरं काकानां धर्तारं—*Sayana* ; काकानां गोपकं—*Daya*.).

*Vanaspatim*, trees, banyan and the like (वनस्पति वृक्ष—*Sayana* ; वनस्पति वटादिकं—*Daya*.).

एव = एव (निपातस्य चेति दीर्घः—*Panini VI.3.135*).

*Kakambarim vanaspatim ma ut vrbah*, may you not uproot the trees sustaining crows (ना काकानां गोपकं उत् उच्छेद्येः वटादिकम्—*Daya*.) ; uproot not, Pusan, the forest lord with its progeny of crows. By metaphor, it alludes to the Rsi and his family, children and dependents (ऋषिः पुत्रपौत्रसहितमात्मानं बहुपुत्र्यापय वनस्पतित्वेन स्वयम् तस्मान्द्वारयाशास्ते—*Sayana*).

*Eva cana grivah a-dadhate veb*, as fowlers set snares to birds.

*Sayana* translates *grivah*, as snares (शालाणि), of the nature of net, an unusual interpretation (श्रीयाः । गिरन्त्यन्तरपस्यापयन्ति बध्नन्तीति श्रीया शालानि । यथा व्याघ्रः येः पक्षिणो हरणार्थं श्रीया दाशानि जालरूपाणि आचघते क्षुम्भां निचघते तैश्च निहितैः पक्षिणो हरन्ति एवमस्मान् बध्नन्तीत्यर्थः क्षुम्भां हार्योत्—*Sayana*).

18. *Drteḥ-iva*, as that of cloud (दृतेःश्च मेघस्येव—*Daya*. दृतिः = मेघनाम, *Nigh. I.10*) ; *dṛti* is also a leatherbag ; a container made of skin.

*Dadbanvarab*, containing curd (दधन्वतः दधितः—*Sayana*) ; of the one which holds with grip (दधन्वतः दृढत्वेन धर्तुः—*Daya*.) ; also, of the one who possesses noble characteristics as love for learning etc.—दधन्वतः विद्याभिरुचि धर्तुणां धारकस्य—*Daya*.).

*Sayana* maintains, according to tradition, that a skin of curds is always carried in Pusan's chariot.

22. *Sayana's* interpretation that heaven, earth and milk of *Pṛsni* having been once generated stay on for ever, and are not generated again is against the Vedic concept of succession of worldly existences.

*Pṛsnyah dugdham*, milk of *Pṛsni*, mother of the Maruts, i.e. the cow-divine ; from whose milk, the Maruts were born. (पृश्निवै वै पयतो मरुतो जाताः—*Tait. S.II.2.11.4*)

**Tat anyah na ann jayate, not born again like that** (तत् ततः परम् अन्यः पदार्थः तान् जायते तत्सदृशो नोत्पद्यते—*Sayana*).

According to Dayananda, the entire universe (which includes the sun (सूर्यः), earth (पृथिवी) and midspace steller bodies\* (पुष्प्याः) is created by the Supreme Lord, who stays aloof and is not born along with the creation (तत् सन्त्यः, He remains aloof; न सन् जायते and is not born in the same way; येनेश्वरेण सूर्यादिकं जगद् युगपदुत्पाद्यते स एतया सृष्ट्या सह न जायतेऽस्या भिन्नः सन् सर्वं सद्यो जनयति—*Daya.*).

## Hymn-49

For verse 8, see Nir. XII.18.

1. **Mitra-Varuna, मित्रावरुणः**—When used in pair may mean the pair of *prana* and *udana*, the two vital breaths, (ii) the pair of preceptor and teacher; (iii) the pair of the sun-divine and ocean divine; (iv) Lord of protection and of venerability,—one Lord but with a pair of attributive characteristics; (v) pair of energy and plasma, and (vi) Lord, the source of light and the source bliss (I.17); see notes on I.2.7, whilst Varuna is the excellent or chosen one, Mitra is friend also. These terms are the names of the Sun also.

**Mitrah**, (मित्रः) is so called because he protects (रक्षते) from destruction, or because he runs (स्वति), measuring things together ( $\sqrt{\text{मी}}$ ); in this sense, the *sun* also; or the word is derived from the causal of *mid* ( $\sqrt{\text{मिद्}}$ ), to be fat, (Nir. X.21; see Rv.III.59.1, मित्रो जनान्वातयति). Also see notes on I.1.7.

**Varuna**, along with *Vayu* is known to be the deity of the middle region (Nir.X.I); he is so called because he covers ( $\sqrt{\text{वृ}}$ ). Varuna sends forth the cloud, whose door opens downwards. He is the sovereign king of entire universe (सुव्रतस्य राजा), who moistens earth as rain does barley (Rv.V.85.3). Varuna is atmospheric or celestial deity is a controversial question; usually rain is mentioned as a function of the sun. The controversy is clarified by the verse Rv.VII.41.2, where he is regarded as belonging to the middle region (मध्यमो नवन्ता). See notes on I.1.7.

According to Sayana, we have also the same (मित्रावरुणः। मित्रः प्रमीतेस्त्रायको वरुणः वापान्निवारयिता, i.e., Mitra is one who measures out and Varuna the one who protects against sins and ills).

**Agni**, for this see earlier notes, ( I. I. 1.); Lord or a person, shining or glorious like fire is also *agni* (अग्निः अग्निरिव तेजस्वी—*Daya.*).

2. **Visah-visah**, between people and people, i.e. belonging to every man (विशः विश्वः प्रजाया प्रजाया मध्ये—*Daya.* ; सर्वस्या प्रजायाः—*Sayana.*).

**Yuvatyoh**, of the two young (man and woman); i.e. bride and bridegroom; here earth and heaven (युवत्योः धावापृथिव्योः—*Sayana* ; युवावस्था प्राप्तयोः स्त्री-पुरुषयोः—*Daya.*).

**Dīvah sisum**, the child of the celestial region (दिवः शिशुं द्युलोकस्य पुत्रं—*Sayana*); child of a cherishing one, कमनीयस्य बालकं—*Daya.*

**Agni** or fire is born of the celestial region (see दिवत्पदि प्रथमं जज्ञे अग्निः—Rv. X. 45. 1.). Also see त्वं पुत्रो भवसि यस्तेऽविद्यत् Rv.II.1.9).

**Strbhīh**, with stars (सृभि नक्षत्रादिभिः—*Daya*). The word *star* is derived from this word, which has been used only in plural.

**Duhitara**, the two daughters, night and day, since they are directly or indirectly associated with the rise and the setting of the sun (दुहितरा दुहितरी । सूर्येण हि महोरात्रयोर्विभायः क्रियते—*Sayana*).

**Kavim iyaksasi prayajyo**, show favour to the sage. Here *prayajayo* (प्रयज्यो) is vocative ; addresses to Vayu (wind) ; *Kavim*, the intelligent adorer (कविः क्रान्तदर्शी ; कवि मेधाविनं स्तोतारं—*Sayana* ; कवि विद्वांसमिव क्रान्तप्रभं—*Daya.*).

**Iyaksasi**, worship or adore with riches (इयक्ससि धनेन पूजय—*Sayana*) ; meet or attain (इयक्ससि संगच्छते प्राप्नोषि वा, इयक्सतीति गतिकर्मा—Nigh.II.14—*Daya.*).

6. **Jagad a Kṛnūdhvam**, multiply the moveable (wealth). It may mean moveable, and immoveable, both types of organic kingdom (vegetable and animal life). (अथत् स्यात्तत्र जंगमात्सकं सर्वं प्राणिजातं—*Sayana*).

**Purīṣani**, the widespread waters (पुरीषाणि पूरकान्युदकानि—*Sayana*; उदकानि ; पुरीषमित्युदकं नाम—*Daya.*) Nigh. I.12

7. **Kanye**; daughter; the one to be cherished or loved (कन्या कमनीया).

**Sarasvati**, one possessing divine knowledge (सरस्वती विज्ञानाद्या—*Daya.*).

**Dhiyam**, the sanctioned deities ; the intelligence or wisdom ; a noble act (धियं शास्त्रोत्पत्तां प्रज्ञामुत्तमं कर्म वा—*Daya.* ; मस्मदीयं यज्ञार्थं कर्म—*Sayana*).

**Gnabhib**, by the well-disciplined speeches or words (ग्राभिः सुनिश्चिता-भिर्वाग्भिः—*Daya.* ; Nigh. I.11).

**Gna** is also wife of god (see Nir. XII.46) ; or *deva-patni*. See Rv.V.46.8; उत ग्ना ध्यन्तु देवपत्नीः), such as Indrani (of Indra) ; Agnaya (of Agni) ; Asvini (of Asvins), Rodasi (of Rudra) ; Varunani (of Varuna).

Gayatri and other Vedic meters are also known as *gna* (छन्दोसि वेग्नाः Tait.S.V.I.7.2).

8. **Pathah-pathah**, of every path (पथस्यः सर्वस्य मार्गस्य—*Sayana*) ; मार्गान्मार्गान्—*Daya*.

**Parī-patim**, protector, Lord-supreme (परिपति परिपति—*Sayana* ; other than the husband, or an incharge from all sides, पति वरंयित्वा वा सर्वतः स्वामिनम्—*Daya.*).

**Dhiyam-dhiyam**, every thought or act of wisdom, every rite (धियं धियं सर्वमस्मदीयं कर्म—*Sayana* ; प्रज्ञां प्रज्ञां कर्म कर्म वा—*Daya.*).

Made ready with desire, he has reached or come in contact with, the worshipful supreme overlord of *every path*. May he give us treasures of noteworthy surface, and may Pusan accomplish our *every action*—Nir.XII.18.

9. **Yajatam pastyanam**, the adored of houses i.e. householders (यजतं यष्टव्यं । गृहस्वयंजनीयं ; पस्त्यानां पस्त्यमिति गृहनाम—*Sayana* ; यजतं संगन्तव्यं गृहाणां—*Daya.* ; पस्त्यं=गृहनाम=house ;—Nigh.III.4).

10. वरंया=वरंय (संहितायामिति वीर्यः—Panini VI.1.70).

**Rdhak**, truth (ऋद्यक् सत्यं—*Daya.*) ; that which leads to prosperity (ऋद्यक् ऋद्यं समृद्धं यथा भवति तथा—*Sayana*).

**Ravam**, the great (ऋष्यं महान्तं—*Daya.*) ; worth seeing ; of pleasing aspect (ऋष्यं दर्शनीयं—*Sayana*).

11. **Naksanto angirasvat**, spreading like the rays of light ; like the moving wind (नक्षन्तः प्राप्नुवन्तः अङ्गिरस्वत् प्रगास्ता अङ्गिरसो वायवस्तद्वत्—*Daya*. ; नक्षन्तः व्याप्नुवन्तः । अङ्गिरस्वत् । अङ्गिरसो गमनशीला रश्मयः । ते यथा शीघ्रं नभस्तलं व्याप्नुवन्ति वदत्—*Sayana*).

**Angirasah**, rays endowed with movement (*Sayana*) ; wind endowed with motion (*Daya*). The *Ṛsis* may also be *angirasah*.

**Acitram**, non-wonderful (अचितं अनद्भुतं—*Daya*.); also a place scanty of timber (since *citram* is a place thick with shrubs and trees) (अचितं चित् । धोषधिवनस्पतिभि निविष्टो देशश्चित्रम् । तद्विलक्षणं धोषध्यादिभिविद्युक्तमपि देशम्—*Sayana*).

**Jinvatha**, जिन्वथा=जिन्वथ (संहितायामिति दीर्घः—Panini VI.1.70), refresh with rain (जिन्वथ वृष्टया तर्पय—*Sayana* ; जिन्वथ प्राप्नुवन्ति—*Daya*.), Maruts have been invoked to satisfy such arid lands with rain.

12. **Nakam**, the midspace, devoid of ills and troubles (नाकम् अवियमान दुःखमन्तरिक्षं—*Daya*.).

**Strbbhlh**, by stars and constellation (स्तृभिः नक्षत्रैः—*Daya*.).

**Vipah**, of the wise, of the adorer or priest (विपः विप्रस्य मेधाविनः स्तोवुः—*Sayana* ; wise or one full of wisdom, विपः मेधावी—*Daya*.).

13. **Visnub**, Lord who pervades ; all pervading Lord (विष्णुः यो वेवेष्टि स जगदीश्वरः—*Daya*.).

**Sipivista** and **Visnu** are two names or synonyms of **Visnu** (शिपिविष्टो विष्णुरिति विष्णोर्देनामनो भवतः Nir.V.7).

The former has a contemptuous meaning, so says Aupamanyava, (See किमित्ते विष्णो परिचक्ष्यं भूदत्र यद्वक्त्रो शिपिविष्टो अस्मि—Rv.VII.100.6: What was blameable in thee, O Visnu, that thou didst declare, "I am sipivista").

**Visnu** creates or measures out the regions in three stages or steps (or only thrice) for the good of people in peril (यो विष्णुर्वीथिताय मनवे पापिबानि रक्षांसि त्रिरिचद् विमने तस्यसम्बन्धे—*Daya*.’s paraphrase of this verse 13).

14. **Ahibbudhnyah**, अहिः बुध्न्यः, a serpent of depth ; cloud in the midspace (अहिः मेघः बुध्न्यः मन्तरिक्षे—*Daya*.).



**Ahi** is the synonym of cloud (Nigh I.10), since of its motion ; it moves in the atmosphere (अहिरव्यनात् । एति अन्तरिक्षे—Nir.II.17; cf. R̥v.I.32.11: दासपत्नीरहिगोपा, having demon as their master and the cloud their guardian). The other meaning of *ahi* is serpent, derived from the same root, or from अ॒ह्न्, to attack, with its preposition shortened ; it attacks (अयम-पीतरोहिरेतस्मादेव । निह्नं सितोपसंगः । आहन्तीति ।—Nir.II.17).

**Budhnam** is a synonym for midspace, the middle region (बुध्नमन्तरिक्षं—*Sayana*), and *budhnya* is what is or who is born in *antariksa* or midspace, and hence, a cloud.

**Parvatah**, cloud (पर्वतः शेषः—*Daya*). Clouds are so called because, they move in layers or *parva*. But *Sayana* translates the term as filler (पर्वतः पूरयता । 'पर्वं पूरणे' इति धातुः । यद्वा पर्ववद्वर्षं पर्वतः । तद्वान् । पर्वतस्य गिरिः शतु-रिति वा पर्वतः), derived from the verb *parva*, to fill. He gives another alternative. *Parvata* is the wielder of thunderbolt i.e. Indra, or also the enemy of hills or *parvata* is also *parvata*. See our notes on I.19.7 also.

In Nir. I.20, we have : *Parvata* (mountain) is so called because it has joints (*parva* ; पर्ववान् पर्वतः). But *parva* is derived from the root अ॒ह्न् to fill, or from अ॒ह्नी, to propitiate (पर्वपुनः पुनातेः प्रीणतेर्वा). *Ardhamasa* (a period of fortnight is also *parva*, because in this period the gods are propitiated (पर्वमास पर्वं, देवानस्मिन्प्रीणन्तीति). The mountain is also called *parvata* on account of the similarity of joints of the nature of the period (*parva*).

**Canah**, food (चनः अन्नं—*Sayana* अन्नादिकम्—*Daya*). The Nighantu does not include this word in the synonyms of *anna*.

**Osadhibhiti**, Soma herb or other medicinal herbs (शोषधीभिः शोमलता-दिभिः—*Daya*.) or it may be vegetables as sesamum, pulse and the like (शोषधीभिः । शोषः पाकः आसुधीयते इत्योषधयस्तिन्न माषाद्याः—*Sayana* ; from *osa*, vitality or energy).

**Ratisacah**, all the givers or liberal donors, and hence *visvedevah*, all gods, all Nature's bounties, who receive and give back both in plenty. (रातिश्चावः । दानकर्तारः—*Daya*.); रातिश्चावः । राति दानं सचन्ते सेवन्ते इति रातिश्चावो विष्वदेवाः—*Sayana*).



15. **Puru-viram**, one with numerous *virah* or children ; *vira* is one born of *virya* or semen, and thus son, grandson and the like (पुस्वीरं वीर्यज्जायन्त इति वीराः पुत्रादयः—*Sayana*) ; also *vira* is one with vitality or vigour, and hence a brave person (पुरवो बहवो वीरा यस्मात्तम्—*Daya.*).

**Carsanipram**, male dependents, persons related to men (चरषणिप्राम् । चरषणयो मनुष्याः । तेषां पुरयितारं—*Sayana* ; यश्चरषणीन्मनुष्यान्प्राति व्याप्नोति तम्—*Daya.*).

## Hymn-50

For verses 5 and 14 see Nir. VI.6 and XII.33 respectively.

1. The hymn deals with cosmic evolution, and Nature's numerous bounties participating in the huge task. We have such terms occurring in the verses : Aditi, Varuna, Mitra, Agni, Aryaman, Savitṛ, Bhaga (who are the protecting deities—*tratṛ devan*). For Varuna, Mitra, and Agni, see our notes on VI.49.1, for Agni on I.1.1 ; for Bhaga on I.14.3. for Savitṛ, our notes on I. 22.5 (Nir.X.31) ; for Aditi on I.24.1; 89. 10; and for Aryaman on I.26.4 (Nir.IV.22,23; XI.22.2-4).

**Aditi**, the unimpaired, mother of gods (अदितिरदीना देवमाता Nir. IV.22; cf. *Brhaddevata* II.46). Everything born or shall be born is Aditi, *dyau* (heaven) ; *antariksa* (atmosphere); father, mother, son, five classes of men and all-gods\* (I.89. 10). With these words, the seers, describe the greatness of Aditi,—or else all these things are unimpaired (अदीनाः) (अदितेर्विभूतिमाचष्टे, एतान्वदीनानीति वा—Nir.IV.23).

Aditi attends on the birth of two kings Mitra and Varuna, and the ordinance (action, *vrata*) of Dakṣa ; दक्षस्य वादिते जन्मनि व्रते राजाना मित्रा-वरुणा विवाससि—X.64.5. It is said that Dakṣa is a son of Aditi, and is praised among the sons of Aditi, but it is also said that Aditi is daughter of Dakṣa (अदितेर्वैको अजायत दक्षादुददितिः परि । अदितिर्हृषनिष्ट दक्ष या दुहिता तव 1-X.72.4 ; आदित्यो दक्षः इत्याहुः । अदित्यमध्ये च स्तुतः । अदितिर्दाक्षायथी—Nir.XI.24).

\* अदितिर्द्यौ रदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।  
विश्वदेवा अदितिः पञ्चवचना अदितिर्जातमदिति र्भनित्यम् ॥  
—I.89.10

Agni is also known as Aditi (अग्निरप्यदितिश्च्यते Aditi gives perfect innocence, i.e. faultlessness in the entire sphere of action (अनायास्तत्त्वमदिते संप्रताता ।—I.94.15 ; अनायास्तत्त्वम् । अनपराधत्वम् । अदिते । सवितु कर्म तत्पु—Nir. XI.24):

**Aryaman**, a synonym for the sun ; it has many chariots (or it is very swift); and its path is unobstructed, i.e. unimpeded ; it chastises the enemy (darkness). Seven priests, seven rays, extract juices for him, or seven seers praise him. In births of diverse forms (or activities), the sun rises (अतूतंपन्याः पुरयो अयं सप्तहोता विपुर्व्येपु जन्मन्—X.64.5, commented by Nir.XI.23).

**Savitṛ**, same as the sun ; the creator Lord ; see our notes on I.22.5.

**Bhaga**, Gracious Lord ; a name for enjoyment also. For this we have "As a consumer to his enjoyment" (जार भा भगम्—Rv. X. 11.6, and Av.XVIII. 1. 33). The sun is called here a consumer (जार); he is the consumer of night ; he is the consumer of lights also (स्वसुर्जारः सृणोतु नः) —VI.55.5 ; here dawn is the sister of the seer ; and the sun is dawn's consumer (dawn is sister, *savṣṛ*, from companionship, or drawing the juices—Nir.III.16.

**Bhagam**, is also glory (भगं ऐश्वर्यम्—*Daya*).

**Daksapitrn**, clever parents or preceptors (दक्षपितृन् चतुरान् जनकानध्यापकान् वा—*Daya*.) ; whose grandfather is *daksa* or clever (or Daksa by name); grandfather may be any elder in ancestry. (See माहं पितृन् त्वुविदत्तां प्रवित्ति, X.15.3 ; अदितिस्तु जनिष्य, X.72.5). For the relation between *Daksa* and Aditi, see note on verse 1 of this hymn.

**Dvijanmanah**, twice born ; this refers to the sun, first born in heaven, then out of the sea. It refers to a child also who is first born of its mother, and the second time, out of the "womb", as if, of the preceptor as a student. (द्विजन्मानः द्वयोर्लोकियोः जायमानाः प्रादुर्भवन्तः—*Sayana* ; i.e. manifest in two places, heaven and earth).

4. अद्या=अद्य (निपातस्य चेति दीर्घः—Panini VI.3.135).

**Rudrasya sunavah**, the sons of Rudra, the teaser of the wicked (रुद्रस्य दुष्टानां रोदयितुं—*Daya.*); or the sons of Lord of vitality, i.e. Maruts, the elements of human vital complex (in cosmos, the cloud bearing winds), रुद्रस्य सूनवः पुत्राः मरुतः—*Sayana*).

**Vasavah**, the giver of dwellings (वसवः वासयितारः—*Sayana*); the learned scholars of the third or the lowest category (वसवः प्रादि कोटिस्था विद्वानः—*Daya.*), the other two categories are Rudra (the middle one) and Aditya (the top one). Such planets as may have the probability of sustaining life are also *Vasu*. Again, a *Brahmacarin* who observes austerity with necessary discipline up to the age of 36 is *rudra*, and the one up to the age of 48 is *aditya*).

5. **Abhyardha-yajva**, the participator in the half of the reward अभ्यर्धयज्वा भागिमुख्यस्योद्ध सङ्गन्ता—*Daya.*); whom the rewarder with prosperity honours with wealth (अभ्यर्धयज्वा स्तोत्रमभ्यर्धन् समुद्धान् कुर्वन् यो यजति घनेन पूजयति तादृशः—*Sayana*).

This is commented upon by Yaksa : the term means one who offers sacrifices, having made them in separate parts (सिषन्ति पूजा अभ्यर्धयज्वा अभ्यर्धयन् यजति—*Pusan*, who sacrifices in separate parts, pours down—*Nir.* VI.6).

7. **Sam yoh**, security and removal, *Sam*=positive pleasure, or peace (*Santi*, शान्ति); *yuh* = freedom from or removal of pain (यं शमनं उपद्रवाणां i.e. calming down or annihilating obstacles; योः शमनं पृथक्करणं, पृथक्कर्तव्यानां शयानां, i.e. removal of troubles, or making separate of those things which are to be kept off).

**Tokaya-tanayaya**, for the infant and for the boy (तोकाय प्रत्यययसे तनयाय सुकृमाराय सन्तानाय—*Daya*); for children and their children (तोकाय पुत्राय तनयाय तत्पुत्राय—*Sayana*). Both the terms usually occur in pairs, and are synonyms of son (Nigh.II.2, प्रत्ययशायानि). See our note on VI.48.10.

9. यदा=यद्य (संहितायामिति शेषः—*Panini*.VI.1.70)

**Divyah**, celestial, i.e. the Adityas of heaven (self-luminous stars of uppermost region).

**Parthivasah**, terrestrial, i.e. the *vasavas*, born on the earth (पार्थिवासः पृथिव्यां जन्मा यजतः—*Sayana*).

**Gojatah**, born in midspace (भोजाताः मध्यन्तरिक्षे प्रसिद्धाः—*Daya.*) ; pertaining to *pr̥sni*, the midspace, i.e. the Maruts (मौः पृश्निर्मर्त्यमिका वाक् । तत् सत्यन्ता मस्तः—*Sayana*).

**Apyah**, born in waters or in atmosphere (अप्याः अप्सु भवाः—*Daya.*) ; the aquatic, born in the firmament, i.e. the Rudras (अप्याः अप्सु मन्तरिक्षे भवा ददाः—*Sayana*).<sup>1</sup>

12. The terms used in this verse are : Rudra, Sarasvati, Visnu, Vayu, R̥bhuksin, Vaja, Vidhatṛ, Parjanya and Vata, Nature's bounties invoked for food.

**Rudrah**, Lord of vitality, divine vital forces (teaser of wicked or the tormenter).

**Sarasvati**, learning personified, divine speech, the enlightened one (see notes on I.3.10).

**Visnuh**, omnipresent Lord, all pervading Lord (see notes on I.22.16 ; VI.49.13).

**Vayuh**, wind (see notes on I.2.1) ; lord of cosmic vitality or movements (see also Nir.II.8 ; V.6 ; VII.5, VII.17 and X.1).

**R̥bhuksah**, man of wisdom (ऋभुक्षाः मेधावी—*Daya.*).

**R̥bhu**, (the technician of aircrafts), **Vibhu**, (the technician of waterways) and **Vaja** (technician of roadways)—the three belong to the Academy of Defence (सौधन्वनाः from *dhanu*, defence weapon) (ऋभुक्षाः । ऋभुविष्वावाज इति त्रयः सौधन्वनाः—*Sayana*) ; of these three, R̥bhu is the first, Vajah the last and Vibhuh, the middle one by intrapolation (तेषामाद्यो ऋभुश्च, वाजः मन्तिमश्च । उपस्क्षणमेतत् । विभ्वा च—*Sayana*).

**Vajah**, normally food (Nigh.II.7) ; technician.

**Vidhata**, the creator, the protector ; the giver of law ; law-instructor (विधाता विधानकर्ता—*Daya.*) ; Prajapati (विधाता प्रजापतिश्च—*Sayana*) ; For *Dhata and Vidhata* see विश्वकर्मा विमना प्राविहत्या धाता विधाता परमोत्तं संदृक्—R̥v.X.-82.2 ; Yv.XVII.26 ; Nir.X.26.

**Parjanya**, cloud-divine (see *Parjanya Hymn* VII.101-103). The word is derived from,  $\sqrt{\text{पृ}}\text{पृ}$ , to be satisfied by reversing the first and last letter (*r* and *p* to *p* and *r*); one who gives satisfaction and is favourable to men (*tp + janyah*,  $\text{पृ} + \text{जन्}$  :  $\text{पृ} + \text{जन्}$  :  $\text{पृजन्}$  +  $\text{जन्}$  :  $\text{पृजन्}$  +  $\text{जन्}$  :  $\text{पृजन्}$ ); or he is so called because he is the best conqueror ( $\text{पृ} + \text{जिन्}$ ) or he is the best progenitor ( $\text{पृ} + \text{जन्}$ ); or he is the bestower of juices ( $\text{पृ} + \text{ज्वा}$ ) ( $\text{पृजन्}$ स्तुपेराद्यन्त विपरीतस्य तर्पयिता जन्वः । परो जेता वा परो जनयिता वा । प्राजयिता वा रक्षानाम्—Nir. X.10).

(See also I.38.9 and V.83.2. for *Parjanya*).

**Vata**, wind, may be the same as *Vayu*.

13. **Apam napat**, see notes on I.22.6.

**Savitr**, Lord of creativity; see notes on I.22.5.

**Bhaga**, Lord of graces; see notes on VI.50.1.

**Tvastr**, Lord of brilliance; the architect; master of designs, "Tvastr is so called because it pervades quickly" say the etymologists. It may, however, be derived from  $\sqrt{\text{त्वि}}\text{त्वि}$  meaning to shine; or from  $\sqrt{\text{त्वञ्}}\text{त्वञ्}$ , meaning to do (*त्वष्टा* कृण्वन्नुत इति नैरुक्ताः । त्विषेर्वा स्यात् दीप्ति कर्मणः । त्वष्टतेर्वा स्यात् करोति कर्मणः—Nir.VIII.13).

See Rv.X.110.9; Av.V.12.9, Yv. XXIX.34 य इमे चावापृषिवी for an invocation to Tvastr: O wise and excellent sacrificer, incited by the sacrifice here today to Lord Tvastr, who made these two progenitors, heaven and earth, and all created beings beautiful.

Tvastr is an atmospheric deity; he is enlisted among such gods of *antariksa*, midspace; he is also Agni according to Sakapurni (माध्यधिक-स्त्वष्टेत्याहुः । मध्यमे च स्थाने समान्नातः । प्राग्निरिति शारुपूणिः—Nir.VIII.14). Also see I.95.2-5, where *tvastṛ* means fire (born in midair, heaven and waters).

14. For this verse, see also Yv. XXXIV.53; Nir.XII.33.

**Ahribudhnya**, cloud born in midspace, see VI.49.14; a serpent of depth.



Aja-ekapad, one-footed goat, the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot, he does not draw one foot out (मज एकापादजन एकः पादः । एकेन पादेन पातीति वा । एकेन पादेन पिबतीति वा । एकोऽस्य पाद इति वा । “एकं पादं नोत्तिष्ठदति”—Av.XI.4.21) : Nir.XII.29.

The verse is interpreted in Nir. XII.33 thus : May the serpent of depth, *ahirbudhnya*, hear us. And may the one-footed driver, the earth, the ocean, and the all-gods, the promoting truth (or promoting sacrifice) (सत्यवृद्धो यज्ञवृद्धो वा), and who are invoked and praised with stanzas and the stanzas uttered by wise men (i.e. by intelligent men) protect us.

## Hymn-51

1. **Mitrayoh**, of the two friends ; of the teacher and taught ; of the inbreath and the outbreath (मित्रयोः सुहृदोरभ्यापकऽभ्येतोर्वाह्याभ्यन्तरत्सयोः प्राणयोर्वा—*Daya*.).

**Varanayoh**, of the pair as of *udana* or the up-breath etc. (वरुणयोः उदान इव वर्तमानयोः—*Daya*.).

**Mitrayoh-varunayoh priyam**, the favourite of or grateful to Mitra-Varuna pair (मित्रयोः वरुणयोः प्रियं । मित्त शब्दो वरुणशब्दश्च इतरेतर योगात् मित्रा वरुणावुभावप्याचष्टे । मित्रावरुणयोः प्रियम्—*Sayana*).

2. **Trīni vidathani**, the three cognizable worlds (त्रीणि विदधानि वेदितव्यानि स्थानानि सौत्तिकान्—*Sayana*) ; the cognizable disciplines, actions, devotion and knowledge (त्रीणि वेदतुं योग्यानि कर्मोपासनाज्ञानानि—*Daya*.).

**Devanam janma**, the birth of divinities, (abiding in them), i.e. of the *Vasus* on the earth, of the *Rudras* in the firmament and of the *Adityas* in heaven (*Sayana*). Or, the birth of learned people of the three disciplines mentioned above (*Daya*.).

3. **मच्छा** = मच्छ (संहितायामिति शीर्षः—Panini VI.1.70).

4. **Adityan**, to the persons who have life-long dedicated to scholarship with austerity and sanctity for over a long age of 48 years (मादित्यान् कृताष्टवत्वारिंशद् वयं ब्रह्मचर्येण पूर्णविदुः—*Daya*.); Also to Nature's bounties of the celestial region ; to the spiritual enlightenment of the innermost realm.



5. मृतता = मृत (संहितायामिति शेषः—Panini VI.1.70)

**Aditya adite**, all invocative, O Aditi and O sons of Aditi (*Sayana*). O lady of deep learning and austerity (O Aditi), and other male scholars (*adityas*), similarly adept in austerities. (*Daya*).

6. **Vrkaya vrkye riradhata**, **Vrkaya**, to the injurer or thief (वृकाय हिसकाय स्तेनाय ; वृक्ये तस्यस्त्रियै—*Sayana*).

**Vrkye**, to the evil characteristics of the thief (वृकाय स्तेनाय वृक्ये वृकेषु स्तेनेषु मये व्यवहारे—*Daya*.); or the wife of the thief ; or *vrka*, the wild dog or wolf (वृको भरण्यश्वा, तस्य स्त्री वृकी), and *vrki*, its female (*Sayana*).

8. **Namah dadhara prthivim dyam**, the reverence sustains earth and heaven ; earth and heavenly receiving reverence from men continue to live for long time for the enjoyment of mortals (नमः नमस्कार एव पृथिवीमुत चां द्युलोकं च दाधार धारयति । धावा पृथिव्यौ प्राणिभिर्नमस्क्रियमाणे सत्यौ तदुपभोगाय चिरकात्मनश्च लिप्ते—*Sayana*).

9. **Rtasya rathyah**, the regulators (or adepts in the discipline) of your truthful life (ऋतस्य सत्यस्य रथ्यः रथेषु साधुः—*Daya*.); the regulators of your sacrifice ; leaders or conveyers of the sacrifice offered (ऋतस्य यज्ञस्य रथ्यः रथित्वं नेतृन्—*Sayana*).

14. **Panim**, to a trader (पणि व्यवहारकर्तारं—*Daya*.); a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests (पणि मणिज्जमदातारं—*Sayana*).

**Atrinam**, to one who deprives others of their wealth (पतनं पर-स्वापहारकं—*Daya*.); voracious (भवनशीलं रक्षसादिकं—*Sayana*).

**Vrkah**, a robber, a thief (वृकः स्तेनः—*Daya*.); an extortioner, from  $\sqrt{\text{वृक}}$ , to seize, to take away (कृक वृक भावने-इति धातुः). Also *vrka* is one who chooses, from  $\sqrt{\text{वृ}}$  (वृणोतीति वृकः, ककः स्वापदो वा Unadi,-III.41).

**Vrkah**, also means the moon, so called because her light is disclosed, or because her light is not sufficient, or because her light is brighter or stronger (compared with stars). (वृकपचन्द्रमा भवति । विवृत ज्योतिष्को वा । विहृत ज्योतिष्को वा । विह्रन्त ज्योतिष्को वा—*Nir. V.20*.

To support, we have the verse : अरुणो मासकृद् वृकः पया यन्तं ददर्श हि—Rv.I.105.18 ; Bṛhaddevata II.112)—The red moon, maker of the month, indeed saw (the stars) going along the route.

The sun is also called *vrka*, because he dispels darkness. (आदित्योऽपि वृक उच्यते—Nir. V.21). For we have the verse : अजोद्वीरश्विना वतिका वामास्तो यत्सीममुच्यतं वृकस्य—I.117.16)—The constant one invoked you ; O Asvins, when you released her, like a quail, from the mouth of wolf (*vrka*) : here *her* is the dawn (उषा) who as the legend goes, was seized by the sun She called upon the Asvins who released her (आहूययदुषा श्विनावादित्येनमिप्रस्ता । सामश्विना प्रमुमुचतुः । इत्याख्यानम् ।

A dog is also called *vrka* on account of biting (श्वापि वृक उच्यते । विकर्तनात्) : thus, in its support, we have the words : वृकश्चिदस्य वारण उरामपि Rv. VIII.66.8 ; Av. XX.97.2—the wolf, the killer of the sheep, indeed his warder, Here *vrka* is a dog, a watch dog ; the word also means wolf or jackal, and *vrki* is she-wolf or she-jackal, the butcher (बृदवाशिन्यपि वृकमुच्यते), as in the quotation : जतं मेघान्वृषये चसदान मृक्षाश्वं तं पितामहं चकार—(Rv.116.16) : The father made Rjrasva, who made a gift of a hundred rams to the she-wolf, blind (Nir. V.20-21).

## Hymn-52

1. Atiyajasyn, of the one who is excessively interested in the performance of sacrifices (an exceedingly devoted public worker) (पति याजस्य योऽतिशयेन यष्टुं योग्यस्य यज्ञस्य—*Daya*.).

According to Sayana, Atiyaja is the name of a seer, who was rival to Rjisvan, a priest, who pronounces an imprecation (प्रतियाजो नाम कश्चिद् ऋषिरस्माद् ऋषिश्चन उक्तुष्टः स्यामहमिति बुद्ध्या देवान् वियुक्षरास । ऋषिस्तदीयं यजनं निराचष्टाद्यथा—*Sayana*).

2. Brahmadvisam, the enemy or obstructor of prayer, praise or divine knowledge ; even one hostile towards wealth or money, *brahma* being synonymous to *dhana* or wealth (ब्रह्मद्विषं धनस्य द्वेषारं—*Daya*. ; Nigh. II.10).

3. Brahmadvise, for the enemy of divine knowledge (ब्रह्मद्विषे वेद-विद्याद्वेष्टे—*Daya*.) ; an enemy of Brahman, the Lord Supreme or the high class Brahmanas (ब्रह्मद्विषे ब्राह्मणद्वेष्टे तस्मै—*Sayana*).

5. Pasyema suryam uccarantam, may we behold the rising sun (of. उच्यतेसूर्योदितं वृकमुच्यते—VII.66.16).

9. *Amrtasya girah*, words of eternal knowledge (अमृतस्य नाशरहितस्य विज्ञानस्य गिरः विद्यायुक्ता वाचः—*Daya.*).

*Amrtasya sunavah*, children or sons of immortal Prajapati (अमृतस्य मरणरहितस्य प्रजापतेः ये सूनवः पुत्राः ते देवाः—*Sayana*).

10. *Yuhyam payah*, appropriate milk offering; *payah* is milk and also water (Nigh. I.12) or food (Nigh. II.7); *yuhyam*, appropriate or worthy of the occasion (युज्यं समाधातुमर्हं पयः, दुग्धमुदकमन्नं वा—*Daya.*; युज्यं योग्यं पयः क्षामिक्षारूपं—*Sayana*).

13. *Agni-jihvah*, tongue of fire; whose tongue is the fire; those whose tongue is enlightened with truth (अग्निजिह्वाः अग्निना सत्येन सु प्रकाशिता जिह्वा येषान्ते—*Daya.*); one who receives oblations by the tongue of Agni or fire (अग्निजिह्वा स्वीयीयो येषाम् । यद्वा अग्नेजिह्वा । तया पोष्यमाणत्वात् अग्निजिह्वा—*Sayana*).

16. *Dhiyam*, discriminating intellect (धियं प्रज्ञां—*Daya.*); sacred acts, as yajna etc. (धियं कर्मयज्ञसमर्पणं—*Sayana*).

*Have*, in the sacred performances (हवे प्रशंसनीये घर्म्ये व्यवहारे—*Daya.*; हवे यज्ञे—*Sayana*).

*Ilam*, food (Nigh. II.7); one of you two produce food (clouds, the rains or *parjanya* produce the food just as rains produce herbs and vegetables) (इत्तां घ्नन् जनयत् जनयति । वृष्ट्या हि शीघ्रधिवनस्पतयो जायन्ते तेभ्यश्चान्नं जायते । —*Sayana*). The other amongst you produces the semen or virile essence (this refers to Agni, who metabolizes the food in body, and thereby semen is produced, which on its turn leads to the fertilization of ovum (अन्यः अग्निः गर्भं जनयति । पुरुषेण भुक्तमन्नं जाठरेणाग्निना पक्वं सत् रेतोरूपेण परिणमते तदेव योषित्सु गर्भो भवति—*Sayana*).

17. *Barhisi*, In the fire-altar (बहिषि यज्ञकुण्डे—*Daya.*; दर्भपुञ्जे—*Sayana*).

*Stirae*—in which firewood and fuel have been well arranged.

In the fire altar, in which the fire wood has been properly arranged and fire has been established, with the chant of the Vedic hymns, offer the oblations of food (नमसा, with food etc.)—*Daya*.

**Visve devah**, all the learned people (present in the sacrifice) as well as all Natures bounties.

**Havisi**, in both oblations and offerings, and the food or refreshment served to the guests and visitors (हविषि वातभ्येज्यभ्ये वाज्जनादौ—*Daya.*).

### Hymn-53

**Pusan** (Lord of bounty and sustenance) is the deity of this hymn ; another popular name of our supreme Lord ; He is addressed as *pathaspate*, the lord of paths, one who leads us on paths of our life, a true guide in the darkness (1) ; He is liberal in encouraging poor to strive for wealth ; and wealth and handsome donations to poor and needy (He is *prayatadaksinam*) (2) ; we invoke Him so that He softens the miser and instigates the niggard to liberality (3) ; He drives away all obstructors (4) ; He changes the hearts of wicked black-marketeers (*pants*) against exploitations of people (6-8) ; He brings to us the prosperity of cows and cattle (9-10).

2. **Vasuviram**, a hero of riches ; liberal in bestowing wealth (वसुवीरं वसुं धनं वीरं सुमनसमन्वितं वृषं, person endowed with good qualities, —*Daya.*) ; one who is especially the instigator of poverty to acquire wealth (वसुं धनं प्रणिप्राप्सुं वीरं वारिद्र्यस्य विमोहेन ईरयितारं गमयितारं—*Sayana*).

5. **Pari tridhī araya**, परि तृन्वि प्रारया, pierce with a goad from all sides (परिः सर्वतः तृन्वि त्रिन्वि प्रारया प्रतोदेन—*Daya.* ; प्रारया । सूक्ष्मसोहासो दण्डः प्रतोदे इति प्रारा इति चाख्यायते । तयापरितृन्वि परिबिध्य—*Sayana*).

**Pratoda** is a goad ; a stick with sharp iron point at one end. **Ara** (पारा) is also a saw.

### Hymn-54

This hymn is also devoted to **Pusan**, who can rightly direct a person for advice to a man of wisdom (1) ; for advice to the house of men of wisdom (2) ; **Pusan** has a harmless discus, not for injuring (3) ; particularly for a man who is a devotee and offers oblations (4) ; He guards cattle and houses (6-7) ; He averts poverty (8).

1. *Yah eva idam iti braviti*, who may even say, this is so. Sayana translates *vidusa* (विदुषा) as a cunning man, a conjurer (विदुषा जानता तेन जनेन—*Sayana*; the word usually means a wise man); and therefore, in regard to the phrase य एवेदमिति ब्रवत, *Sayana* says that it means, one who says, this, your property, has been lost, and by the earlier passage, he explains as directing the way to the recovery of the lost or stolen goods. Of course, this is merely an imposed interpretation with a sting of superstition in it.

9. See Yv. XXXIII.41.

### Hymn-55

For verse 1, see Nir. V.9.

Again the hymn is devoted to Pusan; He is a superb charioteer; is *Kapardin*, wearer of a braid of hair (2); He has goat for steed (3-4, 6); He has been metaphorically described as husband (*dldhusu*) of His mother, and a lover, a gallant, of His sister (*Svasuh-jarah*) (5).

1. *Vimucan napat*, a grandson of Prajapati. Sayana regards the word *vimucah* (विमुचः—with all the three letters with *anudatta* accent) as a vocative and interprets it as "O Prajapati"—(हे विमुचो नपात् । विमुच्यति सृष्टिकाले स्वसकाशात् सर्वाः प्रजा विसृजतीति विमुक् प्रजापतिः), who at the period of creation, lets loose all creatures from himself.

To Dayananda, only *napat* is vocative, whilst *vimucah* is a verb meaning, render free (विमुचः शोचय—*Daya*. To him again, *napat* is not the grandson, but the one who does not fall (नपात् यो न पतति सः). His *anvaya* (prose order) of the verse is : हे प्राप्णे, नपात्वं न ऋतस्य रयोमं न मा इति, हे प्रज्यापकोपदेशको वामुक्त विद्वत्स्व विमुचस्त्वमहृच्च सं सचाप है ।

A *gurne sam sacavahai*, May we two together serve the god of glowing heat (Nir.V.9) (प्राप्णिः=glowing with heat=मागत-हृणिः=one whose glow has reached us (Nir.V.9).

2. *Kapardinam*, one with a braid of hair (usually the term is associated with Siva). (कपदिनं जटावृट्—*Daya*.—not of Siva but of a young *Brahmacarin*, who is expected to have braids of hairs, and long beards (Av.XI.5). (कपर्वण्युश—*Sayana*).



5. *Matuh didhisum*, lord or guardian of mother (मातुः जनन्याः दिधिषुं धारकं—*Daya.*) ; the mother means *night* (मातुः निर्माणा रात्रेः, the maker or the measure ; दिधिषुं पति पूषणं—*Sayana*). Pusan, the sun, is the guardian of night.

*Svasuh jarah*, the consumer or lover of sister. Here *dawn* is regarded as the sister of the sun, and the sun is the consumer of this dawn. (स्वसुः भगव्य इयोषसः धारः निवारयिता—*Daya.*).

*Bhrata indrasya*, since Indra and Pusan both of them are the Adityas, born of the same mother Aditi (See page 429,430 of our notes). (भ्राता बन्धुरिन्द्रस्य विद्युतः—*Daya.*).

## Hymn-56

For verse 3, see Nir.II.6

*Karambha-at*, one who eats *karambha*, a mixture of parched barley meal and butter (करम्भमात् यः करम्भमल्लविशेषमस्ति सः *Daya.*; करम्भाणां घृत-मिश्राणां यव सक्तूनां अन्ना—*Sayana*).

3. *Paruse gavi*, in the sun, who has joints ; for the radiant sun. (परुषे परुष्यमस्ति पर्ववति भास्वति, the joint having or the shining ; गति गच्छतीति गौरादित्यः since he moves, therefore, the sun is *gau* (*Sayana*).

*Gau*, the sun is called so : Lo, that (charioteer) in the sun (*gavi*) who has joints : आदित्योऽपि गौरुष्यते । अतः परुषे गवि । पर्ववति भास्वतीत्योपमन्यवः— (Nir.II.6).

Dayananda translates *paruse* : in harsh attitude (परुषे कठोर व्यवहारे) and *gavi*, in words or speech (गवि वाचि).

6. अद्य=अद्य (निपातस्य वेति दोषः—*Panini*, VI. 3.135)

*Adya ca sarvatataye svah ca sarvatataye*, for the sake of the enjoyment of all pleasures, from yajna today, and for the enjoyment of all pleasure from the yajna tomorrow (सर्वतातये सम्पूर्णमुद्यत्ताय यज्ञाय—*Daya.*) ; or for the sake of the general sacrifice today and the general sacrifice tomorrow.



(सर्वतायये सर्वे ऋत्विग्निस्तायये इति सर्वतायिर्यज्ञः । सर्वयन्—a yajna that is conducted by all the priests is the *Sarvatatl yajna*; यद्वा । सर्वेषां भोगानां विस्ताराय, or the *yajna* meant for the enjoyment of all—*Sayana*).

### Hymn-57

This hymn has the deities Indra and Pusan ; both represent the aspects of the Supreme Lord ; both of them are *adityas* also as the suns of different months. Indra is invoked for well-being and friendship whilst Pusan for food (1) ; the one likes Soma, whilst the other Pusan likes *Karambha* (2) ; goats are the carriers of Pusan, and horses of the Indra (3) ; Pusan is one with Indra in all other respects, and people depend on the goodwill of both (4-6).

Camvoh, in the space between the celestial and terrestrial regions (चम्बोः छायाः पृथिव्योर्मध्ये—*Daya*.) ; the two ladies or cups (चम्बोः मधियवण फलकयोः—*Sayana*).

*Karambham*, a preparation of parched barley and butter. (See VI.56.I) ; the buttered meal.

### Hymn-58

For verse 1, see Nir.XII.17.

Pusan and Indra are the two forms of one and the same supreme Lord, as well as of the same sun. This is explained in the first verse. When the sun goes on account of the increase of rays, he is called Pusan : अथ यदग्निं योषं पुष्यति तत्पूषा सवति (Nir.XII.16) and in this connection, the verse has been quoted : Thy one form is bright (शुक्लं), which means that it is bright red (शुक्लं ते अन्यत् means सोहितं ते अन्यत्) ; and thy other is holy, which means that to it the sacrifice is offered (यजतं ते अन्यत् means यज्ञियं ते अन्यत्). Thy function is to make the day and night of different forms (विषमरूपे ते महनीकर्म) And thou art like heaven (वीरिव चासि). Thou protectest all sciences (सर्वाणि प्रज्ञानान्यवसि). Here let thy gift be full of fortune, O Pusan, abounding in food (अन्नवन् । भाजनवती ते पूषन्निह वसिस्तु)—Nir.XII.17. In connection with Pusan, Yaska quotes another verse (VI.49.8) which we have already discussed.

Pusan is thus like the sun : he is identified with both day and night, and is considered as their regulator (the lengths of days and nights depend on the sun).

**Bhuvane visve arpitah**, placed over the whole world (भुवने संसारे विश्वे समग्रे अर्पितः स्थापितः—*Daya*. ; विश्वे विश्वस्मिन् सर्वस्मिन् भुवने लोके अर्पितः प्रजापतिनापोषकत्वेन स्थापितः—placed so by Prajapati in his capacity of nourishing all things—*Sayana*). Thus it is clear, that the same sun, in the capacity of nourishing the entire universe is known as Pusan.

Similarly, one and the same Supreme Lord in the capacity of resplendence is known as Indra, and as the nourisher is known as Pusan.

3. **Yasi Dutyam suryasya**, Pusan assumes the role of the messenger of the sun. In this connection, Sayana quotes an anecdote : on one occasion, when Surya with the gods, had set out to fight the *asuras* (the clouds or *vṛtra*) he sent Pusan to his abode to console his wife, who was greatly afflicted by his going to the wars ; for this office, Pusan is here commended (*Wilson*).

**Kamena krtam tavasam su-ancam**, propitiated by willingly offered devotions (or oblations), vigorous, and well moving, accomplished by physical and mental powers (कामेन कृतं निष्पन्नं तवसं नसिष्ठं स्वयञ्च सुष्ठिबन्धनं प्राप्त शरीरारम्भत्वेन युक्तं—*Daya*.).

Whilst interpreting this verse, Sayana unnecessarily introduces *pasu* (animal) offerings (कामेन पशवादि विषयेण कृतं स्तोत्रभिर्बन्धनीकृतं तवसं नस्यन्तं प्रयुक्तं वा स्वयञ्च स्वयञ्चनं सुष्ठु गच्छन्तम्—*Sayana*).

**Suryayai adaduh**, gave to *Surya* (सूर्या) ; all Nature's bounties gave Pusan to the wife of the sun named as सूर्या (यं पूषणं देवासः सर्वदेवाः सूर्यायै सूर्यस्य पत्न्यै यदा सावित्र्यै सूर्याभ्यायै अग्निवर्णोर्वरणाय अददुः दत्तवन्तः—*Sayana*). See also पूषः पितरावदुणीत पूषा—X.85.14.

## Hymn-59

For verses 2 and 4 ; see Nir.X.21 and V.22 respectively.

1. *Pitarah*, the fathers ; the guardians ; here in this verse, they have been addressed as enemies of gods (*deva-satrayah*, देव शत्रवः), and hence Sayana derives the word *pitṛ* from √पी, *pi*, to injure ; and *pitarah* are *asurah*, or wicked demons. (पितरः हिंसकाः । पीयति हिंसाकर्मा । तस्येतद् रूपम्—*Sayana*).

बोचा = बोच (द्वयचोऽस्तित्ठः—*Panini*. VI.3.134).

Dayananda in his paraphrasing separates the term *pitarah*, from the rest as follows : हे इन्द्राग्नी, युवं यानि सुतेषु वीर्या चक्रमुत्तीर्षी देवशत्रवो हतास स्युश्चिरञ्जीवय इति वामहे नृ प्र बोचा । येन युवयोः पितरोऽप्येवं वामुपदिशन्तु ।

O teachers and preceptors, for your successful accomplishments, may people hostile to the group of learned perish and both of you live long. Such are my instructions to you and may your elders, the guardians, also bless and advise you like that.

2. *Vat*, वद्, a synonym of truth (*Nigh.III.10*).

*Ittha*, इत्था, a synonym of truth (*Nigh. III.10*).

*Ittha* is also by this way : इत्था अनेन प्रकारेण—*Daya.* ; *Sayana*) ; after this fashion.

*Panisthah*, most deserving of praise (पनिष्ठः पतिशयेन प्रशंसितः—*Daya.*).

*Iheha matara*, a mother everywhere ; mother here and mother here (इहेहमाता जननी ययोस्तौ—*Daya.*).

*Yaman*, twins (यमो यमसौ सहोत्पन्नौ—*Sayana*).

[*Yama* is so called because he governs, √ यम् (*Nir.X.19*) ; यमो-नियन्तारो—*Daya.* ;]. *Agni* is also called *Yama* (*Nir.X.20*).

For *Yama*, see *Rv.I.66.7-9*. *Yama* is as it were, what is born and what shall be born. *Yama* was born associated with *Indra* (*Nir.X.21*).

3. *Sapti-iva*, like two horses or two fleet coursers (सप्तिः= horse = षष्ठनाम, *Nigh.I.14*).

4. **Pajra-hosina**, receiving of acclamation (पञ्चः संगतो होषो घोषो वाग्योस्तो—*Daya*. ; पञ्चः प्राजितः प्रसिद्धो होषो घोषः स्तोत्रं ययोस्वाद्गो—*Sayana*).

**Josa-vakam vadatah**, uttering amiable eulogies (जोषवाकं प्रीतिकरं वचनं वदतः—*Daya*.) ; uttering unacceptable eulogies (जोषं जोषयितव्यं प्रीतिहेतुत्वेन कर्तव्यं स्वयमप्रीतिकरं तादृशं वाकं वाक्यं वदतः—*Sayana*).

O Indra and Agni, you partake of the food of that man who praises you two when the Soma juices are pressed (य इन्द्राग्नी सुतेषु वां सोमेषु स्तोति तस्यग्नौषः । अथ योष्यं जोषवाकं वदति विजंभः प्राजितहोषिणो न देवो तस्याग्नीषः—*Nir.V.22*).

**Yahvam stavat**, praises you (यः वाम् यूषां स्तवत् प्रशंसेत्—*Daya*.) ; praises you improperly (कुत्सितं स्तूयात्—*Sayana*).

5. **Visuco asvan yuyujana isata ekah samana a rathe**, one of you . . . proceeds in a common car. Here one *ekah*, is Indra, who is identical with the sun, goes over the world in a car which is common to him and Agni, as being also, identified with the Sun ; the same identity being kept in view, Indra yokes the multiform horses,—months, weeks, days, to a monoform car, or the year (*Wilson*).

6. **Trinsat pada**, thirty steps (i.e., thirty *muhurtah*, the thirty divisions of day and night), त्रिषत् पदानि षड्यय भूतान् त्रिषन्मूहूर्तान्—*Sayana* ; Two less out of thirty-two Nature's bounties (heaven and firmament eliminated)—माकाशं वां च वञ्चित्वा सर्वात् भूम्या क्षीयदार्यान्—*Daya*.).

**Hitvi sirah**, having eliminated the head, that is, the speech or words of chief importance (हित्वी त्यक्तवा शिरः शिरोर्वन्मुख्यं वचनम्—*Daya*. ; शिरो-हित्वा त्यक्तवा स्वयमशिरस्का सती—*Sayana*) ; or animating the head (of living beings) ; exciting the head (शिरः प्रेरयित्वा).

This may apply to dawns, as being headless (अशिरस्का), she having abandoned the head, being of herself headless. See Yv. XXXIII.93.

**Mahidhara**, like **Dayananda**, also refers the epithets to *vac*, speech, *apad* (अपाद्) or footless (पादरहिता—*Daya*.) meaning prose (पद्यादिमका).

## Hymn-60

The deities of the hymn are Indra and Agni, both mean the same Supreme one, our Lord ;—with two aspects. Being the lord of mid-space, He is Indra, the resplendent ; and again as the lord of the terrestrial world, He is Agni, the foremost adorable ; both stand for opulence ; both join together to recover cows, waters, the sun, the dawns (the bounties of light, enlightenment, truth and virtue), that are carried away so often by malevolent forces, the dark *asuras*, the untruth and vice personified (2) ; they are slayers of *Vṛtra* (3) ; slayers of enemies (5) ; they counteract all oppressions, committed by pious and impious both ; they support virtue (6) ; they have yoked horses, the *Niyuts* (8) ; they are invoked for horses, cattle, food, happiness and friendship (13) ; and they quaff the sweet *Soma*, the devotional dedication, which alone exhilarates them (15).

6. *Hatah vrtrani*, who kills the evil dark forces or who destroys dark clouds (हवः हिसतः वृत्राणि मेघाश्च्यवान्—*Daya.*).

*Arya*, the pious (आर्या उत्तमगुणकर्म स्वभावो—*Daya.*)—persons noble in qualities, in actions and in behaviours.

*Dasani*, the liberal givers ; the donations (दासानि दानानि—*Daya.*).

*Vrtrani* and *dasani* being neuter in gender, do not actually mean the persons, they mean the evil disturbing actions of *aryas* and *dasas*, done severally (दासानि दासाः कर्महीनाः शत्रवः । तैः कृतानि चोपद्रवजातानि । आर्या आर्यैः कर्मानुष्ठातृभिः कृतानि वृत्राणि उपद्रव जातानि—*Sayana*).

## Hymn-61

For verse 2, see Nir.II.24.

1. *Divodasam* divine perspective ; the giver of enlightenment (दिवोदासं दिवाप्रकाशस्य दातारं—*Daya.*).

*Vadhri-asvaya*, speeding mind ; one yoked for horses to march ahead (वध्र्यस्त्वाय वध्र्यो वधंका अस्वा यस्य तस्मै—*Daya.*).

2. **Sarasvati** (spiritual awareness ; one of the 57 synonyms of speech (Vac ; वाक्). The word stands for both,—in the sense of a river (not a proper name, but in general terms, for a stream or channel of any realm,—physical, mental or spiritual) and of a deity in Vedic passages (Bṛhad-devata II.135)—(तत्र सरस्वतीत्येतस्य नदी बहुवतावच्च निगमा भवन्ति—Nir.II.23).

How it is used in the sense of a river, is seen below :

Like the one who digs the lotus stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship *Sarasvati*, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.

**Susmebhih** the word *Susma* (सुष्म) is a synonym of strength, so called because it crushes everything (इदं सुष्मेः शोषणेः । सुष्ममिति वचनात् । शोषयतीति सः—Nir.II.24).

**Bisakha**, here *bisam* is derived from the root *bis* (√बिस्) meaning to split or grow (बिस् बिस्त्येर्भेदनकर्मणः । वृद्धि कर्मणो वा—Nir.II.24).

**Sanu** or peak is so called because it is very much raised up or it is very lofty (सानु सञ्चिह्नं भवति । समुन्नमिति वा—Nir.II.24).

**Urmibhih**, with mighty waves (महद्भिरुर्मिभिः).

**Paravataghnim**, who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as, what is on this bank (पारावतघ्नी पारावारपातिनीम् ।—Nir.II.24).

**Param**, something afar (पारं परं भवति).

**Avaram**, something near at hand (पवारमवरम्).

Let us attend upon the *Sarasvati* (river) with well-composed, sublime hymns (सुवृत्तिभिः शोभनाभिः स्तुतिभिः) and acts of worship (कर्मभिः) for our protection (प्रवृत्ते वचनात्).—Nir.II.24.

3. **Brsayasya**, the destroyer of Nescience (ब्रूयस्य अविद्याधेरदस्य—*Daya*. ; *Bṛsaya* is also the name of *Tvastṛ* whose son is *Vṛtra*. (*Sayana*) ; *Brsayasya prajam*, the son of *Tvastṛ*, i.e. *Vṛtra* (*Sayana*).



Wilson cites a legend from the Taittiriya Yajus, to illustrate the importance of correctly accentuating words of the Veda. Indra, it is said, had killed a son of Tvastṛ, named Visvarupa and that accounts for the enmity between them. Once Tvastṛ celebrated the Soma-sacrifice, at which he deliberately did not invite Indra though he invited other gods. Indra, however, joined the celebrations uninvited, and by force took a part of the Soma libation. With what was left, Tvastṛ performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of Indra (इन्द्र पातक or इन्द्र षट्:). In uttering the mantra, however, the officiating priest made a mistake in the accentuation of the term इन्द्र पातक, slayer of Indra, in which sense, as a *tat-purusa* compound (तत्पुरुष समास), the acute accent should have been placed upon the last syllable (पन्तोदात्त): instead of which the reciter of the mantra placed the accent on the first syllable (पूर्वोदात्त), whereby the compound became *bahuvrihi* (बहुव्रीहि समास), epithet, with the meaning, the one of whom Indra is the slayer; consequently, when, by virtue of the rite, Vṛtra was produced, he was foredoomed by the wrong accentuation to be put to death by Indra. So Vṛtra did not slay Indra; instead he became one of whom Indra was slayer. The purport of the legend is to emphasize the importance of proper accentuations.

*Ksitibhyah avanih avindah visamebhyah asravah*—thou hast acquired for men the lands etc. The phrase is capable of multiple interpretations according to Sayana: (i) thou hast shed poison upon them; (ii) thou hast destroyed them (क्षितिभ्यः मनुष्येभ्यः भवनीः प्रसुरैरपहृता भूमिः प्रविन्दः प्रसम्भयः एभ्यः मनुष्येभ्यः विषं उदकं च प्रस्रवः प्रसारयः । यद्वा क्षितयोऽसुरजनाः । तेभ्यः सकाशात् भवनीभूमिरीविन्दः सञ्चवत्यसि । तान् हत्वैभ्यश्चासुरेभ्यो विषं मृतहेतुभूतं गरलमस्रवः —*Sayana*).

According to Dayananda, O Sarasvati, may you turn out those who speak ill of learned people (देवनिदः), and take the side of those, who are destroyers of nescience (वृत्तयस्य मायिनः), and also of their progeny (प्रजा); and win over the lands for protection (क्षितिभ्यः भवनीः प्रविन्दः), and from the interior of these lands, take out (प्रस्रवः) water (विषं).

*Visam*, विषं = उदकं (water, Nigh.I.12).

9. *Atidvisah, anya rtavari svasrh*, bring to us her other water-laden sisters. Sayana gives two explanations ∴ (i) *ati* = *atini* (प्रति नयतु प्रतितारयतु) to lead over or beyond and (ii) *ati dvisah*, may the other sisters overcome those who hate us.

*Rtavari*, the dawn (ऋतावरी उपाः—*Daya*.)—the dawn removes from us all those who hate us, and just as the sun to days, so she brings to us the other sister dawns (*Daya*).

12. *Sapta dhatuh*; seven metres or seven rivers (सप्तधातुः सप्त धातवोऽथवा गायत्र्याद्या गङ्गाद्या वा यस्याः सा तपोक्ता—*Sayana*); seven sustaining elements (सप्त प्राणाद्यो धारका यस्याः सा—*Daya*).

Seven metres : Gayatri, Usnik, Anustup, Bṛhati, Pankti, Tristup, and Jagati.

Seven rivers : (seven channels or nerves) : Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asiknya, and Vitasta.

Seven sustainers—the five sheaths, lower self and the supreme Self (physical, vital, mental, knowledge sustaining and bliss sustaining sheaths).

*Panca*, the five vital breaths (prana, apana, vyana, samana, and udana) : according to Sayana ; Brahmana, Ksattriya, Vaisya, Sudra, and Nisada, the five classes in society.

14. *Ma-apa spharib*, reduce us not to insignificance ; cause no decline (माप स्फरीः अपृदं मा कुर्याः—*Daya*. ; अप्रवृद्धान् मा कार्षीः । स्फारी वृदिः—*Sayana*).

## Hymn-62

The hymn is devoted to Asvins, the twins, the pair, the leaders of heaven (*divah*), who at dawn drive away the glooms (1) ; they come with splendours in lustrous cars (2) ; their horses are swift as thought, harnessed to their space cars (4) ; these horses are winged, since their cars have to move in space ; they also pass by roads unsoiled by dust (6) ; they can also penetrate the mountains (7) ; and as such they are not ordinary vehicles : they move in space, on water, on roads, and beyond the mountains ; they are right-royally worshipped in due

seasons. (9); their *Niyut* steeds are of three categories; most excellent (*parama*), middling (*madhyama*) and most inferior (*avama*) (11).

6. For *Bhujyum*, see earlier notes, on I.112.6; 20; 116.3-5; 117.14; 119.4; IV.27.4; the pleasure worth enjoying (भुज्युं भोक्तुं योग्यमानन्दम्; also भुज्युं भोक्तारं IV.27.4; भोगमहंम् I.119.4; सुखस्य भोक्तारं I.120.20 —*Daya.*).

*Tugrasya sunum*, the son of Tugra; the son-like of a strong person (तुग्रस्य बलिष्ठस्य सूनूः प्रपत्यमिव वर्तमानम्—*Daya.*). For Tugra, see earlier notes on I.116.3; 117.4; VI.20.8; 26.4.

7. *Vadhrimatyah*, the aspiring mothers; of the one in which are present the vast multitudes, i.e. the earth and midspace (पश्चिमस्याः बृहद्वो वध्रयो वर्धनानि विचन्ते यस्याम् वस्या भूमेरन्तरिक्षस्य वा—*Daya.*). See also I.116.13; 117.24; also X.39.7; 65.12 (वर्धिमत्याः वधिकामा विद्यायाः I.117.24; वध्रय प्रवस्ता बृहद्वो विचन्ते यस्यास्तस्याः I.116.13—*Daya.*).

*Shayave*, for the quiet devotee; for sleep (शयवे शयनाय—*Daya.*; शयानाय I.116.12; for the sound and pleasant sleep, सुखेन शयनशीलाय; शयुं, यः शोते तं पुत्रं IV.18.12; the all pervading one, शयुः=योऽभिभवाप्यशोते III.55.6; one who provides rest to everyone during dissolution, शयुः यः प्रसवे सर्वाणि भूतानि शाययति सः—*Daya.*). शोतेऽसौ शयुः, शयनशीलः—Unadi I.7.

8. *Adityah*, light; also a measure of time, months (पादित्याः काला-वयवाः—*Daya.*).

*Vasavah*, life-elements; also earth and other places of abodes (वसवः पृथिव्यादयः—*Daya.*).

*Rudriyasah*, the Maruts; the elements of vitality (रुद्रियासः प्राणा-जीवांसव—*Daya.*).

10. *Nrvata rathena*, having a leader, a driver (नृवता उत्तमा नरो विचन्ते यस्मिंस्तेन—*Daya.*; नृवता नेत्रा सारथिना युक्तेन—*Sayana*); or equipped with a horse (यदा शरवयुक्तेन—पतञ्जलः नरः; नरा = शरवाः = पतञ्जलः, Nigh. I.14; —*Sayana*).

**Antaraih cakraih**, chariot with wheels capable of taking one all around different regions ; well-guided chariot (अन्तरैः चक्रैः लोकप्रमणाय परिघ्याख्यैः—*Daya.*) ; अन्तरैः अनिकृष्टैः चक्रैः युक्तेन—*Sayana*).

**Sanutyena tyajasa**, with impelling forces ; with secret indignation (सनुत्येन सप्रेरणीयेन त्यजसा त्यागेन—*Daya.* ; सनुत्येन तिरोहिदेन त्यजसा क्रोधेन—*Sayana*).

**Vanussyatam**, the angry ones ; the obstructing ones (वनुष्यतां कृष्यतां बाधमानानां वा । वनुष्यतीति कृष्यति कर्मा—*Nigh.II.12* ; हन्तिकर्मा—इति मास्केनोभतरयात्—*Sayana*).

**11. Niyudbbih, Niyut**, steeds ; the one moving with the speed of wind (नियुद्भिः वायोरंगतिभिः—*Daya.* ; नियुद्भिः वाहैः—*Sayana*).

## Hymn-63

For verse 8, see *Nir. VI.29*.

**1. Valgu**, the pleasant speech (बल्लु शोभनवाची । बल्लुइति वाह्नाय, (*Nigh.I.11*).

**Nasatya**, of the truthful nature (नासत्यां सत्यस्वभावी—*Daya.*). See previous notes—I.3.3 ; 46.5 ; 116.4 ; 180.9 ; 184.1 ; 3 ; III.54.16 ; 58.7 ; IV.37.8 ; V.46.2 ; 73.6 ; 74.2 ; 75.7 ; 78.1 ; VI.11.1 ; 50.10 and its vocative (dual) forms as I.34.7 ; 9-11 ; 47.7 ; 9 ; 116.2 ; 9-11 ; 13 ; 14 ; 16 ; 17 ; 19 ; 20 ; 22 ; 23 ; 117.1 ; 6 ; 11 ; 13 ; 23 ; 118.4 ; 11 ; 182.4 ; 183.3 ; 5 ; 184.5 ; II.41.7 ; IV.14.1 ; 43.7 ; 44.4 ; 7 ; VI.49.5 ; 63.7 ; 10 ; etc.

**3. Barbih**, wide space, midspace (बर्हिः अन्तरिक्षं, also बृहन्ते सर्वे पदार्था यस्मिंस्तदन्तरिक्षं ; संबर्द्धितं तेज इव विशानं, I.188.4 ; उत्तमासनं, IV.9.1 ; अतीव विशगलं VI.67.2 ; बृहत् गृहं, I.142.5—*Daya*).

**5. Nara-nrtu**, the leaders and guides (नरा नायको नृत् नेतारो—*Daya.* ; नरानेतारो नृत्नृत्यन्तो, i.e. guides and dancers).

*Sayana* refers here to the legend of the *Asvins* carrying off in their car the daughter of *surya* from the other gods, as narrated in the *Aitareya Brahmana*, IV.7 (मायाभिः प्रजानैः कोद्यसेर्वा जितवन्तो स्य इत्यर्थः—*Sayana*).

6. *Vayah*, birds (वयः पक्षिणः—*Daya.*); also horse (वयः अश्वः—*Sayana*; अश्वः = श्वेनाशः, Nigh. I.14; the list does not give *vayah* as a synonym of horses).

8. *Dhenumna isam pinvatam asakram*, Fatten the perennial cow like food; i.e. which never runs dry (असकृन्मणीम्—*Nir.VI.29*); the phrase literally means, give us a cow, food, that does not astray.

*Sayana* explains *dhenum* by gratifying (धेनुं प्रीणयिषीम्), or *isam* (इषं) may be the adjective for *esuniyam*, give us a desirable cow (इषमेपणीयां धेनुमित्यन्वयः—*Sayana*).

9. The verse is full of epithets : *rjre raghvi*; two straight right going. (ऋज्ये ऋजुभिरे रघ्वी लघ्वी—*Daya.*; ऋज्ये ऋजुगमने रघ्वी क्षिप्रगामिन्यो बढवे i.e. the straight-moving and fast moving mares—*Sayana*).

*Puruyasya*, the intuitive instinct (पुरयस्य या पुरोऽयते प्राप्नोति तस्य—*Daya.*); of *Puraya* (पुरयस्य पुरयनामकस्य—*Sayana*); the word occurs nowhere else in the *Rgveda*.

*Peruka*, the instinct of resistance (पेरुके पालके—*Daya.*; पेरुके रातिविशमानानि—*Sayana*); the word occurs nowhere else in the *Rgveda*.

*Sandah*, the discriminating instinct (शाण्डः यः श्यति तनुं करोति तपाश्वम् । अतः शो तनूकरण इत्यस्मादोणादिकेऽण्डच् प्रत्ययः—*Daya.*; a king of this name, —*Sayana*); the word occurs nowhere else in the *Rgveda*.

10. *Purupanthah*, master of manifold ways; the versatile (पुरुषन्थाः पुरुषं बहुविधरथासो पन्थाश्च—*Daya.*); the word occurs nowhere else in the *Rgveda*.

*Bharadvajaya*, for the sage, profound in sacred knowledge (भरद्वाजाय धृतविज्ञानाय—*Daya.*).

*Parudansasa*, achievers of great deeds (पुरुदंससा पुरुणि दंसास्तुतमानि कर्माणि ययोस्तौ—*Daya.*). As a vocative, the word occurs in VI.63.10 and VIII.9.5; also see पुरुदंसम्—III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; पुरुदंसा VII.73.1; पुरुदंससा I.3.2; VIII.87.6.

10. This verse has only one pada (एकपदातिष्ठत्).

## Hymn-64

3. Gavah, rays (गावः किरणाः—*Daya.* ; रश्मयः—*Sayana*) ; but Wilson translates as kine, since of the word *vahanti*.

Volha, the married one (वोल्हा विवाहिता—*Daya.*) ; of the army (वोल्हा सेनायाः—*Sayana*).

Asteva = *asta-iva*, like one casting his darts, arrows, weapons etc. (अस्तेव शस्त्रास्त्राणां प्रक्षेपतेव—*Daya.*) ; वीरः क्षेपतेव—*Sayana*).

Ajirah na, like a warrior (अजिरः न क्षिप्रगामी शत्रून् यया—*Sayana*) ; like the one who does not move with speed, (अजिरः न यः शीघ्रं न गच्छति सः—*Daya.*).

4. Divah dubitah, O, the daughter of the midspace, or the region of light, O dawn (दिवो दुहितः अन्तरिक्षसूते हे उपो देवि—*Sayana* ; प्रकाशस्य कन्येव वर्तमाने—*Daya.*).

6. Vayascit, like the birds (वयश्चित् पक्षिणः इव—*Daya.* ; पक्षिणोऽपि—*Sayana*).

## Hymn-65

1. Ramyasu, in the nights (राम्यासु रात्रिषु ; राम्येति रात्रिनाम—*Nigh.* I.7 ; *Daya.* ; राम्यासु राम्यासु, *r*, substituted for *y*.)

Dubita divah-jah, daughter born of midspace or the region of light, i.e. dawn (दिवोजाः दिवो जाता अत एव दुहिता दिवः पुत्री उपाः—*Sayana*) ; (दिवोजाः सूर्याज्जातेव, like the one born of the sun—*Daya.*).

Ajigah, makes visible (अजीगः जागरयति—*Daya.*) ; vomits, अजीगः उद्गिरति । जिगतिगिरति कर्मावा, *jigarti* means to consume or to invoke, or to seize, गुणाति कर्मा वा, गृह्णाति कर्मा वा,—*Nir.* VI.8) ; brings them up out of darkness.

2. Urmyayah, of the night (ऊर्मायाः रात्रेः *Nigh.* I.7).

Candrarathah, dawns in beautiful chariots (चन्द्ररथाः कान्तिरथाः । चन्द्र-शब्दन्तेः कान्तिकर्षणः—*Nir.* XI.5).



**Candramas**, (the moon) is so called because it roams about noticing (चन्द्रमाश्रयन्दमति,  $\sqrt{\text{चम्} + \text{द्रम्}}$ ) or is bright and measures (चन्द्रोमासा, चन्द्र + मा), or its measure is bright (चान्द्रं मानमस्येति वा). **Candra** (bright) is derived from the verb  $\sqrt{\text{चन्द}}$ , **Cand**, meaning to shine.—Nir.XI.5.

5. **Gavam angirasah grnanti**, Angirasah through thy favour recover the herd of cattle (गवां गोलासंपान् ऋगिरसो गृणन्ति उत्सृजन्ति—*Sayana*; गवां किरणानां ऋगिरसः वायव इव गृणन्ति स्तुवन्ति —*Daya*.), See also गवां गोत्रमुदसृजो यदङ्गिरः—Rv.II.23.18.—A reference to the recovery of the lost wisdom,—recovery of cows from the Panis.

6. **Bharadvaja-vat**, like the vital breaths; as the Bharadvaja, i.e. someone different from Bharadvaja Rsi (भरद्वाजवदिति वचनात् अन्योऽप्यस्ति भरद्वाजः ।—प्राणो वै भरद्वाजवत्—*Sayana*, quoting from the Brahmana ; also like the ear (भरद्वाजवत् श्रोत्रवत्—*Daya*.).

**Ririhī**, beg, pray for (रिरीहि याचस्व । रिरीहीति याज्याकर्मा—Nigh.III.19); also grant us (रिरीहिदेहि—*Sayana*).

## Hymn-66

For verse 9, see Nir. III.2.

1. **Prsnih**; midspace or atmospheric region, firmament (पृश्निः सन्-रिक्तम्—*Daya*.; *Sayana*).

**Udhah**, night ऊधः रात्रिः ऊध इति रात्रिनाम Nigh.I.7; *Daya*.).

**Samanam**, of one form, the like-formed; Maruts are regarded to be all of one form or they always maintain the same form; none of them is elder or younger : मरुतेष्वसौ प्रकलिप्तास एते—V.60.5—*Sayana*).

**Dhenu**, speech धेनु वाक् । सन्न विमन्त्रितोपः *Daya*.

**Marttesu anyat dohase**, that form of the Maruts causes one or other thing in the world, as herbaceous plants, forest trees and the like to flourish, so as to milk or yield what is desired (तद्रूपं मर्तेषु मर्त्यलोके मन्यत् शोषधिवनस्पत्यादिकं दोहसे कामान् दोधुं पीपाय प्राप्यायति—*Sayana*).

4. *Antah iti santah*, being already in everyone's hearts (अन्तः सन्तः सर्वेषां हृदि वर्तमाना एव—*Sayana*), here the Maruts are regarded as identical with vital airs. According to Dayananda, a compliment is paid in the verse to those persons who foresake their evil desires and lead a life of purity ; the elevated persons with pure hearts (अन्तः मध्ये सन्तः सत्पुरुषाः—*Daya.*).

*Punanah*, purifying (पुनानाः पवित्रयन्तः—*Daya.*).

*Avadyani*, bad habits ; defects ; sins (भवद्यानि निन्द्यानि कर्माणि—*Daya.* ; पापानि—*Sayana*).

5. *Na ye stanna ayaso mahna nu cid*, who now are thieves going with greatness verily ever ; i.e. the plunderers of their wealth (य स्तोनाः स्तेनास्तिरोहिता वा स्तोतृघ्ननामपहृत्तारः अयासः गन्तारो भवन्ति—*Sayana*) (स्तोनाः= स्तेनाः, i.e. thieves, *au* is substituted for *e*—स्तोनाः चोराः । अन्नवर्णव्यत्ययेनेकार स्यात् शोकारः—*Daya.*).

6. *Savasa yujanta rodasi*, to form a bond of union between earth and heaven by their strength (शवसा बन्धेन वेवेन—*Sayana, Daya.*). i.e. satisfy by the rain (वृष्ट्या पृथिवीं सर्पयन्ति—*Sayana*).

8. *Sa vrajam darta parye adha dyoh*, despoiler of the herds of his ardent foe (सः पार्ये संग्रामे घोः दीप्तस्यापि विजिगीषोर्वा शत्रोः वज्रं गवां संपं दर्ता धारयिता भवति—*Sayana*) ; according to Dayananda, *vrajam* is clouds (गोषु गवादिवु पशुषु पृथिवी विमानेषु वा तनये मुकुमारो यं शप्सु उदकेषु सः वज्रं शेषं दर्ता विदारकः पार्ये पारयितव्ये अथ अय घोः प्रकाशस्य—*Daya.*).

9. *Arkam*, food or thunderbolt (अर्कं अन्नं वज्रं वा ; अर्कं इत्यन्नायाम Nigh. II.7. ; वज्रनाम Nigh.II.20—*Daya.* ; also अर्कं अन्नं हविः ; स्वधा अर्कः ; इत्यन्नायामु पाठान्—*Sayana*).

*Makhebbhyah*, for battles, for yajnas (मखेभ्यः संग्रामादिभ्यः संगन्तव्येभ्यः ; मख इति यज्ञनाम Nigh. III.17—*Daya.*).

11. *Divah Sardhaya sucayo manisa girayo napa ugra asprdhran*, of heaven for the strength pure praises mountains, like waters fierce have vied (literal translation by *Wilson*) ; दिवः स्तोतुः, शर्धाय मास्ताय बसाय, for the strength of Maruts ; गिरयः न मेवा इव, like clouds).

## Hymn-67

In the cosmological interpretation, *Mitra* represents light and *Varuna*, its concomitant counterpart is the material *plasma*, as if the pair of matter and energy ; both of them are essentially one and yet in the manifested world different, the eldest of all existing things ; though not the same, and yet the firmest restrainers (1) Dayananda interprets them as the *prana* and the *udana*, the two of the vital airs.

1. *Rasmeva*, like the reins; like the radiations (रश्मेव किरणवद् रज्जु-  
वद् वा—*Daya.*; रश्मिनेव मश्वान्, horses restrained with reins.—*Sayana*).

*Yamistha*, the firmest restrainers (यमिष्ठा प्रतिशयेन यन्तारौ—*Daya.* ;  
यन्तृतमौ—*Sayana*).

*Girbbih*, by praises (गीभिः स्तुतिभिः—*Sayana*) ; by words or speech  
(वाग्भिः—*Daya.*).

*Asama*, not the same (असम विषमौ—*Sayana*) ; not alike, excelling  
all (प्रतुल्यो सर्वेष्वपि कौ—*Daya.*). *Sayana* refers to a similar passage : तिरभिं  
हन्ति चतुरश्रिरूपः" I.152.2., इति निमग्नान्तरेणासाम्यं दक्षितम् ।

2. *Manisa*, the well-cultivated intelligence (मनीषा विद्यासुशिक्षायुक्ता  
प्रज्ञा—*Daya.*) ; prayer (मनीषा स्तुतिः—*Sayana*).

*Sayana* usually translates such terms as धियः, मनीषा etc. as prayer,  
which may as well mean *intellect*.

*Namasa*, with respect ; with viands etc. (नमसा सत्कारेणान्नाद्येन सह वा  
—*Daya.* ; मन्नेन हविषा सह—*Sayana*).

*Varuthyam*, pertaining to house (वरूथ्यं वरूथे गृहे भवम्—*Daya.* ; the  
house, safe from heat, chill and blast of air, वरूथ्यं शीतवातातपानां वारमित्त्वं भवति  
—*Sayana*).

*Sudanu*, liberal givers ; munificent divinities सुदानू—vocative—  
शोभनानि शानानि ययोस्ती—*Daya.* ; हे शोभनदानौ—*Sayana*).

3. *Apaseva*, by actions (अपसाऽद्वय कर्मणेव—*Daya.* ; *Sayana*).

5. *Spasah*, rays and courses ; reins and goings ; the dispellers of darkness and ignorance and encouragers of light and knowledge (स्पशः अविद्यान्धकारं दाघमाना विद्याप्रकाशं स्पशन्तः—*Daya.*; स्पशः रश्मयश्चरा वा—*Sayana*).

*Spasah adabddhasah amurah*, your courses are unobstructed, according to *Sayana*, *spasah* means *rasmayah cara va* ; rays or perhaps reins, or goings which are *ahimsitah* (अहिंसिताः), uninjured, *amudhah*, (अमूढाः), not bewildered.

6. *Upamat-iva*, like a pillar or post (उपमात्-इव उपमीयते प्रसिष्यते इति उपमात् स्पृणा ; the post to which a calf is tied,—*Sayana*) ; like a similitude (उपमादिव—*Daya.*).

*Visvadevab*, the illuminator of the world ; the sun (विस्वदेवः विस्वेषां सर्वेषां देवः—*Daya.*; विस्वदेवः सूर्यः—*Sayana*).

*Bhumim*, the earth, *Dyam*, firmament ; the graceful knowledge (भा विषं य—*Sayana* ; कचनीया विद्याम्—*Daya.*).

*Dhasina*, by food (वासिना घन्नेन—*Daya.*).

*Ayoh*, of man ; of the living (आयोः जीवनस्य—*Daya.*; आयोः मनुष्यस्य—*Sayana*).

*Drhlah*, cloud (दृहृक् ; युवाभ्यां दृढीकृतश्च मेघः—*Sayana*) ; 'the firm *Naksatrah*, present in the firmament, the one which does not decay (नक्षत्रः अन्तरिक्षं व्याप्नुवानः—*Sayana* ; नक्षत्रः यो न क्षीयते—*Daya.*).

*A-atan*, replenish with light (आतान आतनोति युवाभ्यां दृढीकृत एव—*Sayana*; वा आतान् समन्तावसेयुः प्रकाशनेयुः—*Daya.*).

8. *Jihvaya*, with his tongue ; with his prayers (जिह्वाया वाचा—*Sayana* ; *Daya.*).

9. *Mīnanti*, exterminate (मिनन्ति हितन्ति—*Sayana* ; *Daya.*). There is no verb to govern the objects specified, and *Sayana* brings on from the verse 8, *vicayīstam* (वि चयिष्टं) meaning *vinasayatam* (विनाशयतं), destroy.

Na ye devasah ohasa na marttāh ayajnasacāh apyah na putrah—  
Here ohasa (ओहसा) means, by the means of conveying—wishes it may  
be supposed i.e. *stotrena* by praise (यहन साधनेन स्तोत्रेण—*Sayana* ; प्राप्तेन बलेन  
योगेन वा—*Daya*. ; *apyah* is rendered doing acts (अप्यः । अपः कर्म । तदन्तः  
—*Sayana* ; अप्यः अप्सु सत्कर्मसु भवः—*Daya*. ; from *apas*, *opus*, but not  
sacrificing, or sacrificing in vain : दृषाकर्माणि कुर्वन्तः—*Sayana*).

Na putrah, not sons, is rendered not pleasing or satisfying (नः  
पुत्राः । पृणन्तीति पुत्राः । न पुत्रा अप्रणन्त इत्यर्थः—*Sayana* ; like the sons—*Daya* ).

10. Nakih devebbih yatathah, you do not go with other gods  
(देवेभिः अन्यैर्देवैः सह नकिः यतथः न गच्छथः, you are not associated with them at  
sacrifice—*Sayana*) ; you are not associated with learned persons  
(*Daya*). यतथः=यतेये (अत्र व्यत्ययेन परस्मैपदम्—*Daya*).

11. Yuvoh askrdhoyu, your bounty is unlimited (युवोः युवयोः  
अस्कृद्योयु य आत्मनः कृष्टुं ह्रस्वत्वं नेच्छति—*Daya*. ; अस्कृद्योयुरकृष्यायुः । कृष्विति ह्रस्वनाम । निकृत्तं  
भवति (Nir.VI.3.) ; युवाभ्यां देयं तद् गृहादिकं अस्कृद्योयु अविच्छिन्नं भवति—*Sayana* ; i.e.  
that which is to be given by you, as houses and the like, is  
unchecked.

Askrdhoyu, long-lived ; means one whose life is not short. The  
word *krdhu* (कृधु) is a synonym of short : it is mutilated (यो अस्कृद्योयुरवरः  
स्वर्वाङ्, VI.22.3 ; Av.XX.36.3).

## Hymn-68

The deities are the pair *Indra* and *Varuna*. Of the two *Indra*  
represents resplendence, and *Varuna*, the material *plasma*. According  
to *Dayananda* the pair are (i) *Vayu* (wind) and *vidyut* (lightning), (ii)  
teacher and preacher, (iii) the sun and electricity, the Speaker (one  
who presides over an assembly or parliament) and the Chief of an  
army, (iv) king and his people, like the sun and moon. The Lord  
Supreme is venerable (वरुण) and resplendent (इन्द्र) ; or the one who  
presides over firmament (इन्द्र) and over waters (वरुण). Again *Indra* is  
one who slays *vrtra* (nescience) with adamant weapon, whereas as  
*Varuna*, he comes to the aid of people in difficulties (3). Both are  
pre-eminent in greatness, over all natural forces (*visvedevah*) (4) ; both  
are addressed in vocative, along with another vocative (*deva*) ; the  
givers, and we invoke both of them to be on our side (6) , We invoke  
them for opulence (7). for wealth, for our felicity (8). since we desire

to cross over difficulties as we cross the waters with a boat (8). Varuna is the imperial mighty divine, endowed with greatness and wisdom (9). In fact, both of them are one, not two, observant of holy duties (*Su-tapau*, सुतपो सुष्ठु ब्रह्मचर्यानिष्ठानां च तपो ययोस्तौ—*Daya.*); they are one in drinking and enjoying Soma (the medicinal elixir, महोषधिरसं—*Daya.* or the emotional affection given by the devotee); they come on chariot along the road leading to sacrifice, i.e., a benevolent act free from the infliction of injury, *adhvaram*, युक्तेरसौ अध्वरं (etc.) (10). They occupy their respective positions in space, *barhish* (बर्हिषि). (11).

1. *Vrkta-barhisah*, by whom the sacred grass has been clipped (वृक्षत बर्हिषः स्तीर्णबर्हिषः—*Sayana*; वृक्षं छेदितं बर्हिषस्त्वयं यन तस्य ; here Dayananda interprets *barhish* as a synonym of water (बर्हिरित्युक्त्वा नाम, Nigh.I.13).

*Srusti*, quick, at once, immediately (श्रुस्ति स्रचः, *Daya.*; श्रुस्तीति सिप्रना-माश्रु श्रुस्तीति—*Nir.VI.12*).

2. *Maghonam*, the distributors of wealth, rich in wealth (मघोनां धनदायानां—*Daya.*; धानवतां—*Sayana*).

*Manhista*, the most liberal along the opulent (मंहिष्ठा वातुतमो—*Sayana*; the most respectable (मंहिष्ठा मतिशयेन पूजनीयो—*Daya.*).

*Tuvisusma*, possessed of vast strength (तुविशुष्म बहुवसो—*Sayana*; बहु-वसु सेनायुक्तो—*Daya.*).

*Vrtra-tura*, the destroyer of *Vrtra*, cloud, or evil forces, terrible as clouds (वृत्रघुरा यो वृत्राणां मेघवदुन्नतानां शत्रूणां तुरो हिसकी—*Daya.*; destroyer of enemies, शत्रूणां हिसकी—*Sayana*).

3. *Namasyebhih*, pertaining to respect and praise (नमस्येभिः स्तुत्यैः—*Sayana*; by foods, नमस्त्वन्नेषु भवैः—*Daya.*).

*Susaih*, by strength (शूर्यैः बलैः; शूर्यं इति बलनामसु पाठात्—*Sayana*; Nigh.II.9)

4. *Gnah*, speech, (मेति वाङ्नाम—Nigh.I.11).

10. *Svasaram*, day (स्वसरं दिनं—*Daya.*, Nigh.I.9; path (स्वसरं मार्गं—*Sayana*).



11. **Barhisi**, on the sacred grass (*Sayana*); in space; occupying respective positions in space (बहिषि मयकाशे—*Daya*).

### Hymn-69

The pair of Indra and Visnu is the deity (*dyavapṛithivī*), Indra is lightning, *vidyut*, or electricity of the midspace; Visnu is one of the names of the sun (See *Adityah*, Vol.II, p.430) corresponding to the month of Phalgunā.

For *Visnu* as the sun, who is known for his three steps covering the entire horizon, we have : We desire to go to those regions of you two, where are nimble and manyhorned rays. There indeed shines forth brightly that highest step of the wide-striding *Visnu* (तां वा वास्तुमुन्मत्ति गमस्ये I.154.6). See Nir.II.7.

**Sipivista**, (शिपिविष्ट) and *Visnu* are synonymous terms, of course; the former is a contemptuous term (*Aupamanyava*, Nir.V.7) since he is denuded like a phallus, i.e. whose rays are not displayed, or else, it may be that the word is used as a synonym of praise; O Visnu, what is this wellknown shape of thine, i.e. worthy of being fully known, that thou sayest to us "I am enveloped with rays *sipivista* whose rays are displayed. (किमिद् दे विष्णो परिचक्ष्य भूत प्रयद् बबले शिपिविष्टो जस्मि; VII.100.6; —शिपिविष्टोऽस्मीति प्रतिपन्नरश्मिः; शिपयोऽरश्मय उच्यन्ते । शैराविष्टो भवति—Nir.V.8)

Again, according to Nir.XII 18-19, that which is set free becomes *Visnu* (अथ यद् विविक्तो भवति तद् विष्णुर्भवति); *Visnu* is derived from √विष्, to pervade, or from vy-as (व्यस), to interpenetrate (व्यप्नोतेर्वा—Nir.XII.19): We have : *Visnu* strode over this universe, thrice he planted his foot, enveloped in dust : (इदं विष्णुर्वि चक्रमे क्षेत्रा नि दधे पदम् । समुनहस्य पादुदे—I.22.17) According to Aurnavabha, the three steps are (i) on the mountain of sunrise, (ii) on the meridian and (iii) on the mountain of sunset (समारोहणे विष्णुपदे गयन्तिरसीत्यर्थवाचः). According to Sakapuni, the three steps are (i) on earth, (ii) in the midspace, and (iii) in the heaven (पृथिव्यामन्तरिक्षे विचोति वाक्पूणिः—Nir.XII.19)

3. **Aktabhīh**, by the nights (अन्तुभिः पक्षिभिः—*Daya*. Nigh.I.7); with radiance (अन्तुभिः वेद्योभिः—*Sayana*).

**Stomasah**, praises (स्तोमासः स्तुतयः—*Daya*.; स्तोमाणि—*Sayana*).

Ukthaiḥ, with the Vedic praises or prayers (उक्थैः वेदस्यै स्तोत्रैः—*Daya.*; उक्थैः शस्त्रैः साधं शस्यमानासः उच्चायंमाणाः—*Sayana*; शस्यमानासः प्रशंसिताः—*Daya.*).

4. Indra and Visnu both have equally spirited horses (सघमादः सह-माद्यन्तः शशवातः शशवाः—*Sayana*; सघमादः to the same destination, समानत्पानानि—*Daya.*; शशवातः the great ones, महान्तः—*Daya.*; शशवाः—*Sayana*).

Girah, the speech (गिरः वाणीः—*Daya.*; the prayers; शस्त्ररूपा वाचः—*Sayana*).

8. Yat apaspr̥d̥b̥etham tredha sahasram, with whosoever you have contended, you have thrice conquered thousands.

The verse is quoted in the Aitareya Brahmana, VI.15; What time, O Visnu, with Indra ye did strive, then did ye two divide in thrice the thousand (*Keith*). Indra and Visnu fought with the Asuras; having conquered them, they said: "Let us make an arrangement". The Asuras said, "Be it so." Indra said, 'so much as Visnu three times traverses, so much be ours; let the rest be yours.' He traversed these worlds, then the Vedas and then speech. They say, 'What is the thousand?' These worlds, these Vedas, moreover speech, he should reply. 'Did you divide; the Achavaka repeats in the *ukthya*, for he is then the last (and so on).

Thus the first step covers the entire space, the second step, the entire Veda or the divine knowledge, and the third the entire speech.

Sahasram, unlimited (सहस्रं असंख्यं—*Daya.*; unmeasured, अमितं—*Sayana*); actually the whole.

## Hymn-70

For verse 2, see Nir.V.2.

In this hymn, the deities are Heaven and Earth in pair.

3. Visu-rupani, of various forms; of a variety of forms (विष्-रूपाणि व्याप्तरूपाणि—*Daya.*; नानावर्णानि—*Sayana*).

**Savrata**, of similar functions (सव्रता समान कर्माणि—*Daya.* ; *Sayana*).

4. **Ghrtapra**, Heaven and earth are both surrounded by water (or cosmic vapour) पृतपृषा पृतेन प्रदीपनेनोदकेन वा संपृक्ते—*Daya.*; पृतसंपृक्ते—*Sayana*).

**Ghrtavrdha**, the asylum of water (पृतावृषा पृतं प्रदीपनमवकाशनञ्च श्रीयं-योस्ते ; asylum of light or water—*Daya.*; पृतवर्धयन्वो—*Sayana*).

6. **Urjam**, food or vigour. (घ्नन् पराक्रमं वा—*Daya.* ; ऊर्जं घ्नन्—*Sayana* ; घर्क्=घ्नन्नाम—*Nigh.II.7*).

**Dyan**, or heaven is like father, and *prthivi* or earth is like mother (पिता माता पितेव मातेव—*Daya*).

## Hymn-71

For verse 2, see Nir. VI.7.

1. **Savita**, the sun, or the supreme creator, is the deity.

**Makhab**, yajna or sacrifice ; the giver of comfort like a sacred act (मखः यज्ञ इव सुखकर्ता—*Daya.*) ; the adorable (मखः मंहनीयः—*Sayana*).

**Sudaksah**, sagacious (सुदक्षः शोभनं दक्षं बलं यस्य सः—*Daya.* ; सुप्रज्ञः—*Sayana*).

**Rajasah**, of the world or region or water (रजसः लोकस्योदकस्य वा—*Sayana* ; लोकस्य—*Daya*).

2. **Davana**, donations (दावने दाने—*Daya.* ; *Sayana*).

**Bhumanah**, of many forms (भूमनः बहुरूपस्य—*Daya.* ; भूटे—*Sayana*).

**Savimani**, at the stimulation. We go at the stimulation (or inspiration) of the divine Savitṛ (सवीमनि प्रसवेऽनुज्ञाने—*Sayana* ; सवीमनि प्रसवे—*Nir.VI.7*).

4. *Ud um devah savita prati dosam asthat*, may the sun rise regularly at the close of night (प्रति दोषं यथा रात्रि रात्रि प्रति सूर्यस्तथा, अस्यात् उत्तिष्ठेत्—*Daya.*; स्यः स. सविता प्रतिदोषं प्रतिरात्रं रात्रेः भवसानेज्वसाने उत्तमस्यात् उत्तिष्ठतु—*Sayana*). दोषा = night. (Nigh. I.7).

*Ayohanuh*, the one whose jaw is strong as iron (अयोहनुः अयोहोहमिव दृढा हनुयस्य सः—*Daya.*; golden-jawed, अयोहनुः हिरण्मय हनुः—*Sayana*; रुक्मं = अयः = हिरण्यनामानि, Nigh. I.2).

*Hiranyapanih*, golden-handed (हिरण्यपाणिः हिरण्मय पाणिः—*Sayana* हिरण्यपादिकं सुवर्णं पाणी यस्य सः—*Daya.*).

5. *Upavakta-iva*, like an orator (उपपक्तेव अस्माकमधिपक्तेव—*Sayana*); like the one who speaks from close proximity.

## Hymn-72

The deity of the hymn is a pair of Indra and Soma, i.e. the light-divine (*Indra*) and bliss-divine (*Soma*), the innermost enlightenment along with the divine joy (of the *vijñanamaya* and *anandamaya* sheaths).

1. *Yuvam mahani prathamani cakrathuh*, you have made great and principal (beings).

2. *Upa dyam skambhathuh skambhanena*, you have propped up the sky with the supporting pillar.

*Prthivim wataram*, earth, the mother of all.

4. *Pakvam amasu antah ni gavam it dadbathuh vaksanasu*, you have deposited the mature milk in the immature udders of the kine.

*Vaksanasu*, in the udders (वक्षणासु ऊक्षः—*Sayana*); in the rivers (वक्षणासु नदीसु—*Daya.*); वक्षणाः = नदीनामानि Nigh. I.13.

*Gavam*, of rays (गवां किरणानां—*Daya.*); of cows (*Sayana*).

5. *Taratram*, helpers in times of trouble (तस्मै दुःखात्तारकम्—*Daya.*; तस्मै तारकं—*Sayana*).

## Hymn-73

The deity of the hymn is *Brhaspati*, the supreme Lord.

1. *Brhaspati*h, the supreme Lord, sustaining earth and other regions (बृहस्पतिः बृहतां पृथिव्यादीनां पालकः—*Daya*.). At different places of the Vedic texts, the word has varying usages : (i) the specialist of the sacred lore (बृहस्पतिः बृहतः शास्त्रबोधस्य पालनमतिथिम्—I.190.1) ; (ii) the Lord of a massive society (बृहतीनां स्वामिनं विद्वांसंजनं—V.51.12) ; (iii) the protector of knowledge or speech (वाग्विचारस्तकं ; वेदार्थविद्वज्जनम्, III.62.5) ; (iv) a sovereign, ruling over a great empire (बृहतां पालकं राजानं—III.62.6) ; (v) a learned person, or Lord supreme with a command over a wide sphere of the Vedic knowledge (बृहत्याः वाचः स्वामिनं, विद्वांसं ; बृहत्या ऋग्वेदादि वेद वाचः पालकं परमात्मानं—VII.X.4 ; बृहस्पतिः बृहत्या वेदवाचः पालयिता (विद्वान्)—I.190.2) ; (vi) the light of the sun, the sustainer of the world, बृहतां पालनहेतुं सूर्यं प्रकाशं ; (vii) the preceptor of sacred knowledge (सकलविद्याऽऽपकं—Yv. IX.27) ; learned persons or technicians, renowned for knowledge in their own spheres, like the sun (बृहतां पतिः सूर्यं इव विद्वान् शिल्पिजनः, I.161.6) ; (viii) a lady preceptor (बृहत्या वेदवाचः पालिकाऽऽपिका विदुषी स्त्री—Yv.XII.54) ; (ix) also fire, electricity and other sources of energy (बृहतां पालका विद्युद्गुणोऽग्निः—Yv.XXVII.19) ; (x) a good administrator or chief of an army (बृहत्या सभायाः सेनाया वा पालकः—Yv.XVII.48). These references have been taken from Dayananda's comments.

The word *Brhat* is a synonym of 'great' ; it is grown all round (बृहदिति महतो नामधेयम् । परिबृहत्तं भवति—Nir.I.7 : II 11.21), *Brhaspati* destroys the derider (Nir. IV.25 ; बृहस्पते चयसे इत्थिमास्म् I.190.5) ; *Indra* and *Brhaspati* are jointly praised also (Nir. VII.10) ; *Brhaspati* is the protector or supporter of the great (बृहस्पति बृहतः पाता वा । पालयिता वा—Nir. X.11, and 12 ; having sent the cloud with a dreadful roar, *Brhaspati* drew it out like a cup from a tree, X.68.8).

*Brhaspati* is the breaker of mountains, the first-born of the seed of *Prajapati*, the traverser of the two worlds (here in the sense of the sun) (1) ; he has conquered the treasures of the enemy, recovered cows from *Panis*, and the special pastures ; he appropriates waters from clouds (3).

In the Aitareya Brahmana, III.34, we have a legend about the seed of Prajapati, the creativity of our Lord ; and how Aditya was born, and how Varuna came into being, and from Varuna, descended Bhṛgu ; and how the Adityas came into being. The coals became the *anghrasas* ; in that, the coals after being quenched blazed forth again, Bṛhaspati came into being. The extinguished coals became black cattle ; the reddened earth ruddy cattles. The ash which was there kept about in diverse forms, the buffalo, the gayal, the antelope, the camel, the ass, and the ruddy animals.

### Hymn-74

The deities are Soma and Rudra ; they are the conferrers of happiness upon our bipeds and quadrupeds (1) ; they expel the widespread sickness from our homes (2) ; and keep off *Nirrti* (2) ; they grant medicaments for the ailments of our bodies (3) ; they are invoked for happiness in the world and for liberation from the bonds of Varuna.

2. *Nirrti*. The Vedic references for this word are :

निःश्रुतिः,	<i>nih-rtih</i> ,	I.38.6 ; V.41.17 ; VII.37.7 ; X.11.11 ; 36.2 ; 59.1-4.
निःश्रुतिम्,	<i>nih-rtim</i> ,	1.24.9 ; 164.32 ; VI.74.2 , X.36.4 ; 76.4.
निःश्रुती,	<i>nih-rtih</i> ,	X.114.2.
निःश्रुतीनाम्,	<i>nih-rtinam</i> ,	VIII.24.24.
निःश्रुतेः,	<i>nih-rteh</i> ,	I.117.5 ; VII.58.1 ; 104.9 ; X.18.10 ; 95.14 ; 161.2.
निःश्रुत्या,	<i>nih-rtiyah</i> ,	X.165.1
निःश्रुत्यै,	<i>nih, rtyai</i> ,	X.164.1.



The Nir. I.17 discusses about the use of this word in the *pada-patha* : (Nirṛtya) is either in the oblique or in the genitive case, (so it is written in the *Pada-patha*) as ending in the *visarjaniya* (= nirṛtyah, निरृत्या; in the *padapatha*)—दूतो निरृत्या इदमा जगाम—(X.165.1)—पञ्चम्यर्थं प्रेक्षा वा, पञ्चम्यर्थं प्रेक्षा वा । माः कारान्तम् (Nir.I.17) ; परो निरृत्या प्रा चक्ष्व (X.164.1).

The Nighantu gives twenty-one synonyms of earth. With reference to them, *nir-rtih* (earth) is so called from giving enjoyment (तत् निरृतिरमणात्) ; the other word *nir-rtih*, which signifies calamity is derived from √रृ, to befall ; these two words (i.e. one meaning the earth, and the other meaning calamity) are not to be confused. (रृच्छतेः कृच्छापरितारतरा) (1). As a synonym of earth, we have the passage—स मातुर्योनां परिवीतो मन्त्रबहुप्रजा निरृतिमाविदेन—encompassed within the womb of the mother, and multiplying greatly, he entered the earth (I.164.32).

Again we have : “People having many children fall into calamity”, say the ascetics. “It refers to the phenomenon of rain,” say the etymologists (बहुप्रजाः कृच्छमापद्यत, इति पौरुषात्मकाः ; वयंकर्मणि वैकृताः—Nir.II.8).

Dayananda translates *nir-rtim* as an evil policy or practice inflicting (निरृति दुःखप्रदा कुनोति VI.74.2) ; the undesirable movement of wind causing disease (वायूनां रोगकारिका दुःखप्रदा गतिः—I.38.6). The word also means the earth (निरृतेः भूमेः—VII.58.1). Also *calamity*, (पाप्मा वै निरृतिः—S.Br.VII.2.1.1 ; पोरा वै निरृतिः—S.Br.VII.2.1.10).

Nirṛti is *alakṣmī*, misfortune and poverty (निरृति लक्ष्मी—Sayana).

### Hymn-75

For verses 2, 3, 4, 5, 6, 11, 13 and 14 see Nir.IX.17 (2) ; 18 (3), 40 (4), 14 (5), 16 (6), 19 (11), 20 (13) and 15 (14) respectively.

In this hymn, we have several weapons or implements as deities, e.g. armour or *varma* (1) ; bow or *dhanuh* (2) ; string of the bow or *jya* (3) ; the extremities of the bow or *artni* (4), the quiver or *isudhih* (5) ; the charioteer or *Sarathi* (6), reins or *rasmayah* (7) ; horses or *asvah* (7) ; chariot or *ratha* (8) ; the guards of the chariot or *rathagopah* (9) ; the arrows or *isavah* (11, 12, 15, 16) ; whip or *pratoda* (13) ; the ward of the fore-arm or *hastaghna* (14). The whole hymn is repeated in the Yajurveda, with the exception of the verses 9 and

15. (Chapter XXIX. 38-51 for the verses 1-14 ; the verse 15 is absent in the *Yajuh* ; the verse 16 as *Yajuh*. XVII.45 ; the verse 17 is XVII. 48 ; the verse 18 as *Yajuh*. XVII.49 ; the verse 19 is again absent.)

1. *Pratikam*, the experiencing one (प्रतीकं प्रतीतिकरम्—*Daya.*) ; the form (प्रतीतं रूपं—*Sayana*) ; in front of the army (प्रतीकं प्रतीकमुच्यं—*uvata* ; सेनामुच्यं—*Mahidhara*).

2. *Samadah*, सम्मदः, battles (समदः संग्रामान्—*Daya.* ; *uvata*, *Mahidhara*) ; with exhilaration (समदः मत्स्यन्त मच्चन्तीः सद्गुणैर्नामच—*Sayana*).

*Ajlm*, the paths, (प्राज्ञि मार्ग—*uvata*, *Mahidhara*) ; the combats, (प्राज्ञि संग्राम—*Daya.*, Nigh.II.17).

May we win kine with the bow, and with the bow the combat.  
May we win dreadful battles with the bow.

*Samadah* (battle) = सम् + षद् (i.e. eating together) from √षद् to eat ; or सं + मदः (i.e. raging together) from √मद्, to rage (समदः समदो वातेः, सम्मदो वा मदतेः—*Nir.IX.17*). People devour each other, as it were, in battle (*Durga*).

3. Coming close to the ear, as if desirous of whispering a secret, and embracing its dear friend, this strong ; stretched on the bow and leading us to salvation in battle, utters a low shrill sound like a woman.

Here *jya* (bow string) is derived from to conquer, or from √जि (to conquer, cl.ix) or it is so called because it causes arrows to fly quickly (ज्या जयते र्वा । जिनाति र्वा । प्रजावती व्रूनीति वा—*Nir.IX.17-18*).

*Samane*, in the battle (समने संग्रामे—*Nir.IX.18*).

4. Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

*Artai*, the ends of the bow (प्राज्ञी) are so called because they send forth arrows, or they are made of wood, or they never fail (प्राज्ञी शतं न्यो वा । मरुष्यो वा । मरिष्यन्तो वा—*Nir.IX.39-40*).

5. The father of many (daughters) and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.

The father of many daughters and sons is with reference to arrows. When exposed it smiles as it were. Or it is an onomatopoeic word (बहूनां पिता बहुस्त्य पुत्र इतीदूनभिस्त्य । प्रत्नयत इयापा विप्रमाणः । शब्दानुकरणं वा ।

**Isudhīb**, quiver, is the receptacle of arrows. (इषुधिरिषूणां निधानं —Nir.IX.13).

**Sankah**, strife ; it is derived from √सच्, to suffer, or from √कृ, to scatter, preceded by the preposition सम्, (*sam*). (सङ्काः सचतेः, संपूर्वाद् वा किरतेः—Nir.IX.14. Also संकाः, सह कायन्ति शब्दायन्त इति संकाः—*Sayana* ; संकाः संश्रामान्—*Daya* ; Nigh.II.17.

6. Seated on the car, a skilful charioteer guides his steeds in front of him to whatever place he likes. Admire the greatness of the bridles. From behind, the reins give direction to the mind.

**Abhisavah**, bridles ; reins (reins penetrate actions, अभीसवोऽभ्यधुवते कर्माणि—Nir.III.9 ; See X.94.7—दशभीशुभ्यः ; अभीशूनां रश्मीनाम्—*Sayana* ; arms, अभीशूनां बाहुनां—*Daya*).

**Rasmayah**, rays ; reins (रश्मयः किरणाः—*Daya* ; रश्मयः शस्त्रप्रीवाभ्यां व्याप्य वर्तमानाः पाशाः—*Sayana*).

11. She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt with cow-phlegm. May the arrows grant us protection there where men run to and fro. (Nir.IX.19).

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer (*mrga*). Or else it is derived from √मृग्, to pursue (मृगमयोऽस्यादन्तः । मृगयतेर्वा—Nir.IX.19).

**Gobhīb**, from a substance obtained from cow. It also means skin and phlegm (अपापि चर्म च श्लेष्मा च—Nir.II.5 ; गोभिः सन्नद्धो अस्मि ब्रीहयस्त्व । thou art girded round with skin and phlegm, be strong. VI.47.26) (गोभिः गोविकारैः स्नादुभिः । अथवा गोतिरि ज्या नाम ; c.f. वृक्षेवृक्षे नियता भीमयद् गोः—X.27.22—*Sayana*).





**Parjanya-retase**, the one whose seed or semen is *parjanya* ; the stem of the arrow formed of the *sara* (शर), reed or grass, growing in the rainy season (पर्जन्य रेतसे । पर्जन्यो रेतो यस्याः सा पर्जन्यरेताः । तस्यै पर्जन्यायं मृतायै । शर-काष्ठस्य पर्जन्य-जन्यत्वात्—*Sayana*).

*Retas* is also water (Nigh.I.12).

17. **Kumarah visikhah-iva**, the one with shaven head and like the one without the tuft or lock of hair left after shaving ; like shaven-headed boys (कुमाराः कृतचूडाकर्णजः विमिषाद्ब्र शिखारहिता इव—*Daya*.; कुमारा मुण्डिता इव—*Sayana*).

18. **Marmani**, the tender or vital parts, susceptible to injury (मर्माणि क्षरीरस्याब्जीवन हेतुनवयवान्—*Daya*.; येषु स्थानेषु विदः सद्योभिज्यते तानि मर्माणि—*Sayana*).

**Varmana**, with armour (वर्मण कवचेन—*Sayana* ; *Daya*.).

19. **Svab**, a relative ; a blood relation (स्वः स्वकीयः—*Daya*.; ज्ञातिः—*Sayana*).

**Aranah**, unfriendly (ऋणः शरममाणः—*Sayana*) ; one who is not prepared to put up a fight (सह्यमान रहितो यथावत् सह्यमानं न करोति—*Daya*.).

**Nistyah**, a distant one ; a stranger (निष्ठ्यः क्रमेण वर्धितुं योग्यो दूरस्थः सन्—*Daya*.; तिरोभूतो दूरे स्थितेः—*Sayana*).